

Miscellanies,

O R,

Sundry DISCOURSES

CONCERNING

TRADE,

Converfation, and Religion:

Being the Advice of a Father, to his
Children, on thofe Subjects.

A L S O,

RELIGION and REASON United.

L O N D O N:

Printed for J. MORPHEW, near
Stationers-Hall, 1712.

Price One Shilling.

Mitchell

OF
STUDY DISCOURSES

CONCERNING

TRADITION

Conversion and Religion:

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ALSO

RELIGION AND REASON



THE PREFACE.

Reader,

TO make Apologies for my thus appearing after the Customary way, *viz.* That 'tis not from any Affectation, or Ambition of being an *Author*, but to discharge a Conscientious Concern for the Glory of God, and Common Good, &c. As such kind of Apologies are seldom or never Credited, and are in their own nature Surfeiting, so I shall forbear 'em. And yet I think it fit to say something by way of Preface to the Book, now swell'd beyond my Expectation.

First, Then I say the Design was Originally for the Use of my own Children, and Family; and tho' they might Read in *Manuscript*, or receive

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it *Viva Voce*, as well as see it in *Manuscript*; yet as the one is liable to slip the Memory, and the other to be soon worn out, I have Consented to the Printing it. And the rather, because

Secondly, I was willing to do myself the Justice of leaving this Testimony of my Regard to Christianity, and Love of Society, Order and Government to Posterity. And,

Thirdly, I am not altogether without Hopes, but that by my so doing, some others, not of my own Family, may receive some Benefit thereby. For

Fourthly, A Man may with more freedom say that to his own Family with Impunity, which he durst not adventure to lay down (tho' never so Orthodox) for a Community--Again,

Fifthly, It will, I conceive, be some kind of Monument to my Memory, after I am gone the way of all the Earth; That I have been, and am at the Publishing hereof, an Advocate for True Christianity, and such a
Prudent

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Prudent Oeconomie, as will render its Votaries, not a Nuisance, or Excrescence, but an Advantage to Humane Society.

Sixtly, I hope it may be of use, towards preventing, or putting a stop to any Encroachments on our Civil or Religious Rights, made, or attempted to be made, by either Ignorant or Designing Men.

Seventhly, The Discourse on Trade, Conversation, and Religion, is the Result of many Years Observation and Experience; it has lay some Years by me, lest *Physician Cure thy self*, should be Retorted on me. However, at last I thought if I should forbear Publishing it, 'till I was past all danger it might never see the Light; and therefore have determin'd to lay by that Caution, and depend on Divine Providence for it's Success.

Eighthly, The Discourse on Inspiration, is an Essay towards setting that Doctrine in a True Light; since
I have

The PREFACE.

I have Lived to see it Mistaken on the one Hand, and Exploded on the other.

Lastly, That of Tythes, has undergone the like Fate; for as some on the one hand, have concluded them a Divine Right, and as such, of Eternal Obligation; so others have not given them that due weight, all Statute Laws ought to have, tho' very grievous to the Consciences of the Subjects; till by due application to the Legislature, that Grievance is Redress'd.

I have no more to add here, (nothing to ask, as usual, *viz.* the Reader's Candour, Impartiality, Serious Attention, with other Amuzements) but Read it, and Welcome; and with the same Freedom, Censure it, and me too: But let me know for what, and it will be no way disgustful.

T H E

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*Sundry DISCOURSES Concern-
ing Trade, Conversation, and Re-
ligion: Being the Advice of a Fa-
ther to his Children, on those Sub-
jects, &c.*

WHOEVER looks forward, and is desirous of continuing his Name and Family to succeeding Generations, must above all things, take care of the Education of his Children; for if they are not Im-
prest with good Notions and Principles, the Softness and Effeminacy in Education, that many are Indulged in, will degenerate into such a state of Corruption, as will soon pull down and raze the whole House, Name, and Family; as is most accurately set forth by that Great Historian Philosopher and Orator *Plutarch*, in the Comparison he makes between *Lycurgus* the *Lacedemonian* Law-giver, and *Numa* a Roman King: For, saith he, *Lycurgus* the *Lacedemonian* Law-giver, took great Care in Education of Children, that they might be Honestly and Orderly Exercised in all things; whereas *Numa* made no Provision at all, but left the Parents at Liberty to do what they would with their Children, which had this

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Effect:

Effect: That as soon as *Numa* was Dead, Peace and Amity died with him; for they filled *Italy* with Blood, and Murther, &c. Because, saith *Plutarch*, it had not the Bond of Education and Discipline of Children, which should maintain it (*viz.*) Peace and Amity.

1. Whereas through the good strict Laws for Education, made and put in Practice by *Lycurgus*, it was of that force, that for the space of five hundred Years—and more, *Lycurgus* his Laws and Ordinances remained in full Perfection, as a deep Oaded Dye, which went to the bottom. *Plutarch's Lives*, fol. 85.

2. To the end therefore that you may not complain of Neglect on my part, nor be destitute of the knowledge of what concerns your Temporal and Eternal Interest, I shall give you some Advice and Directions, for your better Government, respecting Trade, Conversation, and Religion.

You are not unsensible of my Love, and tender regard for you, tho' I never manifested that fondness as is too common in some Parents, yet you know I have always been ready to discover I had your welfare too much at Heart, to omitt any opportunity of giving you all the Assistance I was capable of, towards your Advancement.

3. I have all along ever since I was a Man, carefully avoided, yea studiously shunn'd those things

things that had a tendency to Popularity; but with a due regard to my Circumstance, Calling and Station in the World: 1st, Not to Embrace a base Neutrality in Cases of Dispute: 2^{dly}, Nor out of Covetousness, hide my self from the Necessities of the Necessitous. I say with a due regard to the Religious as well as Civil Obligations I was under upon those accounts (I have studiously) endeavour'd to steal through the World (as I have often said to my intimate Friends) as if there was no such Man in it; and for your own Peace and Quiet, I would advise you to the like Practice, wherein 'tis probable you may succeed better than I have done; yet I Charge you to avoid these two abominable Evils before mentioned. But with respect to the first; strive not for Mastery, or Victory in any Disputes, but only to discover the Truth, and if you find you have out-run her, be not ashamed to step back and Embrace her; stick to her, whoever you are oblig'd to abandon; and if Disputes run high, be not so mad as to mount with the High-flying Contenders, that are determin'd to have their Brains beat out, before they will be beaten from their Conceitedness, or convinc'd with Reason. But after you have done what is fit for Men to do, by Argument, and Perswasion, without seeing the desired Effect, rest yourselves satisfied in this, that you have done your Duty, and that the Issue you will without fretting, leave to Providence—And

4. Yet at the same time, I give you this in Charge, in any disputable Points where Parties are Engaged, be very Cautious how you enter the Lists, to Esponse either part, till you have hear'd and well consider'd the Allegations of both sides; and then let your Reason and Conscience determine which you ought to joyn with, and do it heartily and sincerely.

5. As to the other part, *viz.* Shunning any Publick Appearance, out of Covetousness, by no means gratifie such a base Spirit, but rather enquire into the Necessities and Wants of Sufferers, than put them off with *be ye fed, and warmed, &c.* or which is worse, with Reflections, and Reproaches; and consider that 'tis better to bestow your Charity on two Cheats, than let one sincere Sufferer pass without your Notice, *for the oppression of the Poor, and sighing of the Needy, are very penetrating;* the Psalmist saith, because thereof, *God will arise*; and if he arises on their behalf, it will not be only to Relieve them, but Punish those against whom the Cry is.

6. Nevertheless in all your Charities, beware of Robberies; for Burnt-Offerings, *i. e.* Injuri-ously, or Fraudulently, or by Oppression taking from one, to make a shew of Charity to another, which in reality is no more than Robbery, and in all Ages such things has been justly esteemed an Abomination. Beware of Sounding a Trumpet, or doing any thing to be

be seen of Men, or out of vain ostentation, but use that Modesty and Prudence which becomes you in the distribution of your Charity; for 'tis possible People may be so foolishly Charitable (if I may use the word) to be giving away, and presently want Assistance themselves. But this one thing I would not have you Ignorant of, *viz.* 'Tis no manner of Charity, but an Encouraging of Vice, to Feed and Cloath Idle Young People that are able (but unwilling) to Labour, as well as it is those that are Older, that Labour altogether in vain upon new Projects, and meer Chimeras; nor are the common Beggars to be exempted out of this Class.

7. Those things being Premised, I continue my Advice to you, to go through the World, that time you have to Sojourn in it, without making a Noise and Rattle in it. The Fable of the Fly on the Wheel, is very applicable to many People, but besure you avoid it, and do your Business quietly, prosecute it with Industry, manage it with Jugment; and in all Cases take Care that you act with Sincerity, that you may be known to be such as may be depended on; for 'tis not very easie to a Man of Integrity and Sense to be suspected of Infincerity; but as the World now is, every Man is under such suspicion till he is known to be otherwise; and the way to prevent suspicion, or at least to Cure it, is to begin and hold on in a plain steady Road, giving every body

proofs you are not equivocating Shufflers, but in all things better than Promise.

8. Let it be no part of your Study to merit the Character of being Sharp and Witty Traders, but rather Honest, and Just, for I have seen it a great prejudice to Men in Business to be thought Over-witty, Sharp and Politick, which are common Companions for Insincerity, since every one that is apprized thereof, will sheer off from such, as a Sailor from a Rock, unless it be those that have some desperate Cause depending, where they cannot manage it by their own strength, and therefore apply themselves to such that have more cunning than is very good to help 'em out.

9. On the other hand, 'tis a very great piece of Folly to be so Easie and Tame, as to suffer People to Impose what they in their Arbitrary Wills and Cruel Tempers would, who oftentimes takes Advantages against the Necessitous, by reason of their too great easiness (which makes them yet more necessitous) for some Men are like *Harpies*, living upon sucking the Blood of their fellow Creatures.

10. If therefore in the way of your Business you should meet with such unawares, get quit of 'em with all speed, keep no running or open Accounts with such; rather lose a little to close Accounts with them for ever and ever, than keep Accounts open for the sake of a little Money, for they have a Design in all they do,

do, and will not have your Names in their Books, without picking something out of your Pockets; either by pretended Errors, by Abatements, by References, or by Cavillations of some sort or other; And therefore as I would not have you imposed upon by such, who would take advantages of either your Necessities, or the peaceableness of your Temper, to wound you; lest that should provoke you to do, what should perhaps be uneasy to you afterwards; so I would Advise, that by all means you have nothing to do with such Men if possible, but shun both their Company, and Conversation, at least so much of it as would lead into any Account or Controversies; which you may easily do, by carrying your selves Civilly, when you know the Men without giving any offence or occasion of Scandal to by slanders.

And as on one hand, 'tis very un-
civil in Conversation, to be always finding fault with other Men's Conduct, and being Satyrical on their Actions and Expressions, so is it very dishonourable to be commending or applauding any Man to his face, or saying as he does, for no other purpose, but only to gratifie him for some Sinister End in view,—Both these Extremes beware of; and also which is worse than either, if worse can be, let not other Persons be witnesses to your Folly, Pride, and Conceitedness, by putting them under the necessity of undergoing that almost unsupportable Task of hearing you tell what you did, and what you said, and how you affected this, and that, &c.

where I did, and I had, I found, and I saw, and I know, takes up great part of the time; and yet so Blind are many Men, so absolutely devoted to the Service of their dear selves, that tho' every body else sees it, and laughs them to Scorn for it, yet they go on with as much ease and alacrity, as if they were pleased that they had the opportunity to recommend their Service to the Company.

12. Tho' I have been led to treat of your Conduct, with respect to Conversation, Trade, and Business, yet it is not from thence to be concluded, that that which is first named, should have the Priority in your Judgment and Affections. But on the contrary, my Design is to Treat of Religion last of all, as what ought to leave the most deep impressions on your Minds and Memories; and therefore I shall go on to lay down some useful Observations respecting your Conduct in the World as Men.

13. Take Care that you keep an Honest and Sincere Heart, an upright Intention in what you say and do; beware of letting loose your Tongues to Backbite, or raise an Evil Report of your Friend, Neighbour, or Enemy; for besides the Evil of the thing, it often falls out by the just Providence of God, that those that take the Liberty so to do, are often paid off in the same Method.

14. There is a just Retribution made even in this Life, by a secret unseen Providence oftentimes

oftentimes without premeditation; of which, Instances enough are to be found, not only in Holy Scriptures, but also in Prophane History, and against the Evil of such Actions, as well as Punishments, our Saviour made ample Provision, in that Excellent Sermon of his; *Blessed* said he *are the Merciful, for they shall obtain Mercy*: Whereas they that have lived without shewing Mercy in Prosperity, when Adversity comes on them, are Treated like *Aesop's* old Lyon, without any Compassion. And therefore *be you Merciful, and Gentle, and easie to be Intreated*, to any good Offices.

15. Avoid making to your selves unnecessary Enemies, by unwarrantable Reflections; for good Words, soft Answers, and a Courteous and Affable Behaviour, oftentimes anticipates the ill Designs of base Spirits; and this know, that as 'tis a Christian Duty to be so, so also is it the best Humane Policy; since there is no Man, let his Fortune be ever so great and smiling upon him, but may stand in need of the assistance of some Inferior Persons; and there can be no one so Inferior as to be below your Notice.

16. Give every thing its due Weight and Measure, suffer not your selves to be led away into a violent pursuit after a Twopenny Business, and let a Matter of great Consequence slip through your Fingers: As I have often observed some People have taken more pains to catch Butterflies, than is necessary for the taking

king of Larks, or Partridges; and strain hard to lose a Sheep in consequence, because they would not be at the trouble of going out of their way forsooth, to lay out Sixpence for Tarr.

17. Whatever your Calling or Profession may be, you cannot be of any, but must call for, and require your Care and Attendance; for if you think it enough to give Orders for your Servants to do so, and so, and not see the same Order put in Execution, without pretending to Prophecy, I can foretel your Fate will be miserable. The Old Maxim is, *The Master's Eye makes the Horse fat*; and you will find the contrary as true, that the want of that Eye every where, will be an occasion of Poverty and Want. And therefore I would advise you whenever you shall be Husbands, or Masters of Families, to possess your Wives with the necessity of being your Partners, in keeping this good look out; that whenever your Affairs call you from Home, your Wives may supply your Places with the more Circumspection. And at other times you must not think it hard to stand by the Stuff, when they shall be either at their Devotion, or upon any other Religious or Civil Duty. But for the Master and Mistress to Rattle about, and leave their Families to live at discretion, shews they have but little themselves.

18. There is a growing Evil in this Nation, which I would have you by all means Guard against;

against; and that is such a contempt of Oeconomy, that will in a little time produce in all likelihood, Commissions of Bankrupt against many Topping Families, who have thought it ungenteel to deny themselves of what their Eyes behold any of their Gaudy Neighbours (how able soever) enjoy, and much beneath them to know the value of, many of those things their Pockets pay for. Nor do they consider how the Account will close at the Years End; for if the Consumption be greater than the Income, 'tis certain that they are every day drawing nearer and nearer to desolation. And therefore upon the first Symptoms of such a Disease, 'tis fit for all such to Retrench; and if it cannot be born by *Flesh and Blood* in the face of those that were Witnesses to the contrary way of Living, 'tis better to Retire into some remote Place, than think of flouting it out longer in a vain hope of a turn of Fortune; since 'tis too apparent that those vain Hopes and Expectations has frequently dash'd the Possessors to pieces.

19. But I hope whatever this Advice may be to others, your Conduct will not merit such Directions; however, the Caution cannot be hurtful to you, since no Family, how Frugal soever Educated, can suppose themselves to be exempted from common Distempers, especially when once they become Epidemical; and certain it is, that as there is no end of gratifying a Luxurious Appetite, so there is Entail'd upon it such a Change, and so much Anxiety, as
well

well as Diseases; that he that has tasted of the sweets of Solitude, Temperance, and good Management, would not Exchange it for the former, if it was to be safely done, without the hazard of an Eternal Loss.

20. The Vanity of changeable Suits of Apparel, and affecting every New Fashion and Modish thing that you see, serves for little else besides gratifying a Foolish Fancy. 'Tis true, it makes them that affect it, the Subject of Wiser People's Observation, and diversion; since nothing is more likely to provoke People to Tattle, than Gayety in Apparel. And besides, as those things cannot be had without Money, 'tis pity you should have the loss of that which is so very useful; for no other reason, but because you would let the World see you have more Folly than your Neighbours.

21. In the choice of your Cloaths, consult rather your own Interest, Ease and Convenience, than to gratifie a Fancy that loves Finery; yet I would not that you should affect such an Indifference as will render you obnoxious to every ones Censure, for your Clownishness; nor on the other hand, make People point at you, for your starch'd singular Dress; for there is hardly any thing gives greater umbrage of Insincerity, and Hypocrisie, than such an affected demure starchtiness; and which has generally alarmed me to beware, and have little to do with such, lest I should be defrauded by them. For 'tis to be fear'd, some

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use that Practice only for a decoy, and are too often successful in that attempt.

22. Beware of Voluptuousness, that thing called a Sweet Tooth, has been the Ruine of many a Family. I have never refused to partake of a good Dish, out of a pretended scruple of Conscience, but upon the foot of Discretion I have often; thinking it much more conducive to Health, to make a Meal on one good Dish that I like, than to Pamper the Stomach with Varieties; and I cannot think there is any place where a Man can eat with more satisfaction, than at his *own Table*; and that I would have you be always in *Love with*; tho' upon an extraordinary occasion either of Business, or Friendship, it would look very foolish if you should be so bound up to your own, as not to partake of anothers. But I Charge you that you abhor that Practice which too many has taken up, of getting dainty Bits at a Tavern, to glut a voluptuous Appetite; for besides the Sin against God in so doing, it will prove such a Moth in your Estates, that will soon reduce you to a Morsel of Bread, if it should not carry you off into another World in a little time. Instances of this kind, I could give you many, and that within the compass of your knowledge, and memory, if there was occasion for it; but I hope better things concerning you.

23. Take care that you want no necessary things about your Houses, lest you should be

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forc'd to go about Borrowing ; which you cannot do, without subjecting your selves to the Reflections of Tale-bearers, and Gossips ; who at such times will ask more Impertinent Questions of your Servants, than may be fit for them to answer. Besides, 'tis the way to strike up such an Acquaintance and Familiarity as cannot be maintained without Charge and Trouble ; and by bringing Servants together of different Families, their Study is seldom how to promote or encrease their respective Master's Trade, Stock, or Interest ; but rather how they may make their own Market ; which is too often at the Cost of their Masters.

24. Be sure you keep no more Cats than you have Mice to catch ; to see a House crowded with Servants, is all one as to see a Honey-Pot full of Wasps, they will never leave sucking, 'till all the Sweets are gone, and then to be sure they will go also. And amongst the number of Servants, I ought not to forget one of the most useful in the Creation, viz. Horses, for Use, as well as for Pleasure, amongst Brutes there is not the like to be found ; so great a Privilege we enjoy in the Plenty of those Creatures, that we ought to be humbly thankful to God therefore, and not abuse them in gratifying a vain and wanton Humor, by Sporting your selves with their Agility, or Strength ; nor can the Engrossing more of them than your Occasions require, come under any other Character than Pride, or Folly ; by which Practice some Men have receiv'd their Death's wound,

with

with respect to their Reputation, as others has by some other Vice.

25. Do not delight in Changing, But rather bear with the inadvertance of your Servants, and take pains with them, to bring them up to your hand, provided they are Honest and Sincere, and let them observe from your Management of them, that they have reason rather to love you, than fear you; and if you can gain so far upon them, to be your Servants *more for Love, than Reward or fear* of your displeasure, you have in them a very great Privilege and Security, which you ought not only to desire may be continued, but sufficiently rewarded; yet never desire their Service any longer with you, but 'till they have an opportunity of Advancement, to which be sure you lend a Helping Hand, which is to do good in your Generation, in Deed, and in Truth.

26. Take heed and avoid that foolish Practice that too many Young People are guilty of, *viz.* Shunning by all means possible the Company and Conversation of their Elders; having a vain Opinion that there is little or nothing to be learned from them, besides the dull Rules of Good Husbandry, &c. The Youth naturally inclines to Associate with Youth, and there are Times and Seasons wherein it may be no ways prejudicial to Indulge them therein, yet I would not have you forget the Old Maxim, *Young Men think themselves wise,*

wise, but Old Men know them to be otherwise; for certain it is, that those vigorous Sparks of Wit, Fancy and Resolution, that are to be met with in Youth, do often make them so bold and daring; that the Prudence and Caution Men of Experience are acquainted with, is to them the most incipid Cowardize and Folly in the World. By this Presumption, they very frequently precipitate themselves into those things, out of which nothing short of a Miracle can extricate them; and so are obliged to wear the Chains of Youthful Madness and Folly, as a Punishment all the days of their lives; which Folly, Punishment, and Shame, I am very solicitous you should have no share in.

27. And that you may not, — Begin to be Old betime, and then you will so far invert the Order of Nature, as to make her subservient to Art, or rather Grace, by continuing her Assistance in Old Age, furnishing you with Youthful Vigor.

28. By beginning to be Old betime, I mean love the Company and Conversation of your Elders, and go with them softly; think it no tedious Task to hear them sometimes talk Impertinently, as you think, since many things seems so at first view (that are not recommended with Gunpowder Elocution) which upon a more nice Examination and Retrospection, will appear to be incapable of an Amendment, by those that were disgusted at it. — Besides,

29. 'Tis highly necessary that Old Men should have the Conversation of Youth, whose Briskness will add a new Life to those that are almost ready to expire; and tis fit for Young Men to have Conversation with the Old, to be a check upon them, that their fire do not go out at once in a flame, before its time; as they certainly will find, that live too fast, which may be done more ways than one. Old Men cannot be obliged better, than by seeing Young ones love their Company, to ask them such Questions as they are capable of Answering, the which nothing can be more grateful unto them, nor of advantage to you; for tho' it may happen, that as I said before, you may at first think meanly of them, and of their Conversation, yet in process of time, you will find the truth of what *Job* said long since, (*viz.*) *That with the Ancient there is Wisdom, and in length of days understanding.* Jesus the Son of *Syrach*, has given Excellent Advice in this Case, well worth your Observation, whose Book I recommend to yor Notice, and Reading.

30. In all your Affairs both Publick, and Private, beware of Ostentation, or Vain-glory, for nothing is more Ridiculous, than to see a Humane Creature blowed up by his own breath like a Bladder. Boasting is such a foolish thing, that I cannot suppose you will be guilty of it; since I never knew any Man fall into it, but such whose upper works are less furnish'd (than I have observ'd yours to be; nevertheless,

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as 'tis one of the Baits Sathan uses to Entrap and Catch Souls with, I cannot suppose you, any more than others, exempted from his Attempts. And therefore I give you this in Caution, that in case such an hour of Temptation should fall upon you, do but resist this Devil (if but once) and he will hardly ever make another attempt upon you. For those empty-Skul'd Victims of his, that are dinning Peoples Ears with the fulsome Stories of their Profits, Wealth, and Success; with their Hopes, and Expectations, their Projects, and Advantages, never yet knew what it was to resist the Devil, and no wonder then if he is so far from flying from them, that he takes up his Abode with them; where after they have tamely submitted to *Bowling*, he subjects them to *Lying*, *Cheating*, &c. So that wherever you find a Person addicted to this Sort of Foolishness, you may depend on it, that Foolishness cannot subsist without the Society of *Lying*, and *Cheating*, &c. And therefore being forewarned, 'tis your fault if you Suffer by any such People.

31. Tho' our Saviour had all Power in Heaven and Earth committed to him, yet we see with what Temper and Modesty he Address'd himself to those that would give him a hearing; for tho' it be true, that his Precepts and Doctrine carry in them the nature of Commands, yet he himself used not the word but in very few Cases. 'Tis true, *Matth. 28. 20.* he bids his Disciples teach (the new Converts)

to observe all that I have (said he) Commanded you; but what was it, that he had Commanded them (only this) *viz. That you Love one another*, the Charisterick of his Followers; when he had a mind to feed them miraculously, he Commanded them *to sit on the ground*; and he also upon a certain Occasion, *viz. their Convincement, that he was the Christ of God*, Luke 9. 21. *Commanded them to tell no Man that thing*; saving those Instances, I remember not any other wherein he Authoritatively Commands them, which should have that effect on us, to teach us to treat our fellow Creatures with Respect, with Softness, with Gentleness, and that Modesty that is the reverse to insulting and exercising Dominion over them.

32. For tho' it be in the natures of some People to imagine themselves Born with Privileges, and Powers, not common to the rest of Mankind; and from that Imagination will tell us, *they will, and they will not do this, and that*; and for Peace sake, their Positiveness and Ill-nature is complied with; yet 'tis as true that they are the subject of wiser and better Peoples Scorn and Derision; who as By-standers oftentimes has the satisfaction of seeing those Lordly Domineering Tempers, out-done and mortified by their own likeness, which they hate above all things in the World.—Consider therefore what has been said, and let your Temper and Moderation be manifest to all Men, and despise no Man for his Poverty, or Ignorance, or any natural Impediment, but treat all such,

like those you have a mind to do good to, and help forward, not run down; *this is casting your Bread upon the waters, which may return after many days, when you have forgotten it*: But the contrary Practice makes such Impressions even in Youth, that they will hardly be obliterated in Old Age; for what is more common for Men now, than to shew their Repentments towards such as Treated them courly in their Youthful days: Besides, this Ill Temper and Habit has a worse Consequence than any I have yet named; and that is, it is the way to spoil the Breed (which in other Creatures, Man is very careful to preserve, fine, pure, compleat, and uncorrupt) for as it was in the beginning, so it is now, and will be to the End, that Man will beget Sons and Daughters *in his own Likeness*; than which, what can be worse?

33. When you come to be Men, and engaged in Business, never forget what *Solomon* saith in the 11th of *Proverbs*, and 15th Verse; and yet I would not that you should understand it in such a limited Sense as to render you obnoxious to every ones Censure for your Singularity, as those do, that will on no Terms be Security for another; nor would I have you act the part of a Churl; 'tis possible in your shunning to be Surety, you may shun your own Interest, and Honour too; since if you are well apprized of the Circumstances of your Friend, which by constant Conversation you cannot be Strangers to, 'tis no hazard to do any thing for him,
he

he shall ask of you, for such an one will ask nothing to your Prejudice, any more than his own: The difficulty is to know where to find *such a Friend*; but should be *none* to serve him when known. And this seems to be what *Solomon* means in those words, *he that is Surety for a Stranger*, (or one whose Conversation is not known) *shall smart*: *And he that hateth (such) Suretiship, is sure*. Let not the Wheelles of one, or Promises of another, draw you into that Noose which has choak'd many a Man, and often arises for want of Prudence, undigested thoughts, a Flash which a Merry Meeting produces, a Bowl of Punch, a Bottle of Wine, a good Treat, &c. has been sometimes the Ruine of whole Families; for when the Liquor is in, and the Spirits thereof Evaporate, all Sedateness of Mind, and prudent Considerations, are by the Jovial Company lookt on as the Appearance of so many *Demons*, which they are by all means for Ejecting; and then to stick at nothing is the way to be Brave. I would therefore that you should not stand in the way of those sort of Sinners, lest they should pick you up, as the Adulteress in the *Proverbs* did, the Youth she found in the Street: But mind your own Affairs, and always pursue that, without being too earnest in peeping into others; for if you do it only because you would know 'em, tis not Civil; and to know 'em, and not help out, would be thought unkind; and to put a Hand may be hazardous, but to be Ignorant, is safe. Note, all this is said concerning these you cannot call a Friend,

I mean in the sense of the word, which is Friendship, the obligations of which you cannot esteem too Sacred; for what *Solomon* said of a Good Wife, may very well be said of a Friend, *He that has such an one, has a very good thing.* If therefore you are at any time Requested to become Surety for a Friend, one that you have reason to know to be such, readily embrace the motion; fall not into that at last unwillingly, which you refused at first,—But if at all, let it be at once, for thereby you lay the greater obligation on your Friend, not only for *doing*, but *doing with a cheerful and ready mind*; nevertheless when it is done, keep an Exact Account thereof, as if it was your own Debt, and see that your Friend be as punctual in performing his Obligations, as you would be if it were your own. And if multiplicity of Affairs, or any other Accident should interpose, that your Friend do not remember his Business himself, be you so kind to him, and your selves too, as mind him thereof, and give him no rest, 'till you have like the importunate Widow, gain'd your Suit. I need say no more, you have enough, 'tis a very nice Point; yet for a very good Friend, I see no reason but such a piece of Friendship ought to be done, but the fewer, the better.

34. Let not your desire after a great Trade, prompt you to launch out beyond your depth, where you can find no footing; as they do, that are compassing Sea and Land, who fill their Heads with Projections, their Houses with Goods,

Goods, and their Books with Names, while their Chests and Bags are as empty as their Skulls, living always upon hopes and expectations of what will come to pass hereafter. But choose ye rather to content your selves with a little that you can command, and manage with Honour and Reputation; by which means you will, if you are not Supine, see when an opportunity offers to make your Advances regularly, with all the satisfaction you can desire. Some People think they can never make haste enough to be Rich; nor can they be at rest to see any thing (almost) pass by them, if they apprehend a Penny is to be got by it; but tis very rare if any such fall short of experiencing the truth of what Solomon says, *Prov. 28. 22. He that hastneth to be rich, hath an evil eye, and considereth not that poverty shall come upon him;* and as the Apostle saith, *They that will be Rich, fall into Temptations, and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction, and Perdition. They will be Rich, they are bent upon it, resolved for it, whatever it cost; but often times God Almighty gives such great disappointments, as a gentle Punishment to correct the Evil of their Hearts, as well as Eye, who cannot bear to see without envy or emulation any body under better Circumstances than themselves; for every new acquisition to the ones fortune, is a new plague to the others heart; which shews all such to be nearly related to Cain, of his Stock, and Family; and without Repentance prevent it, must have his Punishment.* I

therefore caution you against such an Evil Heart, and vile Practice; but mind your own Affairs, go on softly, *for soft and fair goes far,* and *light gains makes a heavy Purse,* as the Proverb saith; at least it will be so, if the peace and quiet of your own Mind and Conscience be added to the little you honestly get.

35. With respect to Religion, I have this to say, and leave with you; that above all things in the World, you mind and keep in remembrance the Obligations you are under to the most High God, by acknowledging his Power, Wisdom, Goodness and Providence in all your ways, the best external Guide that is to be found amongst Men, to direct your Faith and Practice, is the Holy Scriptures; and to be well acquainted with them, is a Study that I would recommend to you above all things, *since they are able to make wise to Salvation, through Faith in Christ Jesus.* Let no Power or Authority whatsoever, make you consent to any thing as an Article of your Faith, that is not warranted from that Book; I deny not but you may Practice in some Cases, what you cannot find a voucher for there, provided such Practices are indifferent in themselves; and about indifferent things, I would not have you follow the Example of too many People in this day, who contend, quarrel, Persecute, nay even to death it self, and all about things that are in themselves indifferent: That is to say, if I do not Practice it, I commit no Sin against God, nor Injury to my Neighbour; and if I do it, I
commit

commit no Sin in the deed, nor can I prejudice my Neighbour, unless it be a weak Brother, which I am sorry to offend, tho' had rather offend one than 500 such. Under this Consideration I will add, that I cannot think it Prudence in you, or any others, to pull down any regular strong Building, *on purpose* to set up with the same Materials another of your own Contrivance, only for this Reason, that it shall be called after your Name; and therefore I think they have shewed but little Discretion, and less Charity, that hammer'd out so many different Creeds, and forms of Church Discipline, to lay as Snares and Traps for the most Sincere and Consciencious, who have by the prevailing Party, been ever Reproacht and Stigmatized with being Hetrodox, if not Prosecuted as down right Hereticks, which is chiefly promoted by the Clergy of all persuasions. And yet I do not think that every Creed, and every form of Church Discipline, which Men have made and formed since the Apostle's days, have been made with that one single view and aim, that they might be Traps and Snares; so where any of them are confined to the Letter of the Text, or to manifest and plain, not strained deductions from thence, they may have their use, while they are only propounded as the sense of the Persons who make the deduction, and not of Divine obligation. I well remember, and would have you never forget what the Apostle says in this Case, *viz.* That there is a regard and difference to be had for such as Labour in the Word and

and Doctrine, that not only Admonisheth Seasonably, but also Ruleth well, such, (says he) are worthy of double Honour, *1 Thes. 5. 12, 13. 1 Tim. 5. 17.* for if a Magistrate (which is a Place of Trust) Ruling well, is worthy of Honour in the discharge of his Power with faithfulness, who has generally a consideration for the same; a Minister of the Gospel by the same parity of Reason, merits double Honour in the faithful discharge of his Duty, since he is prohibited any such Consideration, *Mat. 10.* And therefore to have a Just and Honourable Esteem for all such, I know you cannot fail of, if you have any true Ideas of Religion, Justice, and Gratitude.—But certain it is they do not Rule well, who governs not the Family, the Church wisely; and they are not wisely govern'd, that are not kept in Peace; and they cannot be kept in Peace (unless Asses) when Dominion or Lordship is exercised by them that pretend to Teach;—for as they are neither Parents, Masters, Magistrates, or School-masters, so Threatning, Insulting, or desiring to exercise Dominion, renders them unworthy of that Character they seem fond of, and unworthy of that Honour due to Prudent and Compassionate Ministers of Jesus Christ. So that as there is a just deference due to a good qualified Gospel Minister, there is nothing but Contempt due to those who are so Exalted as to think themselves, because of their Coat, so much better than others, that have right to the uppermost or best Room, or Seat, the first Cut, the best Bed, the longest Pipe, &c. belongs to them, and he that

that does not give 'em such a preference, is they think injurious to 'em, and treats 'em below their Merits. — If you should happen to fall into the Company or Conversation of such I charge you fall not down and worship such Calves, lest it should provoke God Almighty, as *Jereboam's* did. Our Blessed Lord, who was the best of Examples, was moved with Compassion towards the Multitude, when he Fed them, and doubtless every Minister of his are under the like motion whenever they feed the Flock to any good purpose; but such as feed them with bits and knocks, are at best but ordinary Instructors, of which there are too many, but few Fathers, for such have Compassion. When once Men are arrived to such a degree of Stupidity and Presumption, to imagine themselves Commissioned from Heaven to lift up their Voice in Hectoring and Domineering, Treating the Flock at their discretion, it shews the People have but little discretion, that will be so tamely imposed on. And indeed one would think such horrid presumption should not appear any where barefaced, but where it is receiv'd for an unquestionable Truth, *That Ignorance is the Mother of Devotion.* Albeit I would have you pay a just deference to such worthy Labourers, as above, yet at the same time, I would not that you should be ignorant of this great Truth, viz. That in this Gospel-day there is amongst People gathered into one Faith, under the influence of one Principle, and into one Community, no absolute necessity for a Publick Declaration

claration to be Continued and Repeated amongst the same People, for the Gospel Promise and Privilege is far beyond that of the Law; which obliged the People to hear and receive Knowledge, Instruction and Direction from that Order of Men devoted to that Service.

But the 54th and 13th of *Isaiah*, and 34. 15. 16. 23d and 24th of *Ezekiel*, refers to another Dispensation; for under *Moses* the Law was Read, and then the Vail remained; but under *Christ* who is the Shepherd, who Teaches and Establishes the Children of the Christian Church, the Vail is done away, and such have no need of any Man to Teach them. And therefore when you go to the Place of Devotion, to pay your Homage to the Great Lord of Heaven and Earth, do not so much heed who or what is said there, as how you may render your selves Devout and Acceptable to him, who is your Mediator, who ever lives to make Intercession for us.

I will not go about to direct you to any other Guide in your Faith, or Devotion, than the Old and most Universally approved Standard, viz. the Holy Scriptures, and Spirit of God in your own Consciences; tho' tis too common for People (that in my Judgment) are extreamly Erroneous, to pretend the Authority of Scriptures for their Opinions; however, I would not have you differ with your Neighbours, meerly about words (when the Intention in both is the same) unless it be in a Case where the word differed about, naturally gives wrong

wrong Ideas; I must confess in that respect, I cannot be easie to part with *my word*, for my Neighbours *word*, when he himself will allow his *word* forms an Idea that is very improper to the Object, and of this sort I take the word *Person* to be, when it is intended of the Deity, who is that *One*, and *but One* Supream Being, that gives all things that Exist their being, and is in all, through and over all; this Supream Being, or Deity, that is *One*, and *but One*, admits nevertheless of distinction, yet so, as not to confound the Unity that is in the Divine Nature, and such distinction is already made in the Holy Scriptures, under the Terms of the *Father*, *Son*, and *holy Ghost*, the *one God*, the distinction is *Father*, as *Begetter*, or that doth *Generate*; *Son*, as *Generated*, or *Begotten*; *holy Ghost*, as *proceeding* or *breathing forth*, are *one Essence*, *one Nature*, and *one Will*, which is the true *God*.

36. I shall leave this to your Serious Consideration, being much more Solicitous you should unite where you can with your Country People, than to start difficulties, where there are none in reality, or where they are so small, that a little Charity, and the like degree of Prudence, would reconcile, at least all good Men, of all Perswasions, *in the Ideas they have of the true God, and of the Obligations they are under to Worship him*, tho' with respect to the different modes of performing that Worship, they neither agree, nor is there any necessity
from

from them to agree, any more than it is necessary that Twelve Children of one Father should have one and the same Tone, Accent, or manner of Addressing themselves to their Father; 'tis enough that they study not to differ or fall out amongst themselves, but all to please their Father.

37. 'Tis very necessary I confess, that all Men should know who and what they Worship, and have a true Idea of the Christian Religion; and tho' there has been (not without good cause) several Objections made against these Creeds or Confessions of Faith that were produced for that very End, viz. to give a true Idea, so I say tho' there has been Objections very warrantably made, yet that which bears the Name of the Apostle's Creed, has obtained the most Universal Credit, tho' in it there are Exceptions liable to a bad Construction, but where it is understood in the Sense and Explanation following, I conceive it may be allowed to be as much as is necessary to render any Man a Correct Christian, so far as the *Credenda* or Matters to be Believed, can make him so, which will avail him little, if his sincere Obedience keep not pace with his Profession,

38. I say sincere Obedience, for so I mean, I do not say a compleat or exact Obedience, for if that be the Condition (I mean an exact Obedience only) of our acceptance, I fear few will be either accepted, or Saved.

39. That

39. That which is the Apostle's Creed, is as followeth, (*viz.*) *I Believe in God the Father Almighty, of Infinite Wisdom and Power, by which he at first made and continues to uphold and govern the World, and is therefore the Maker of Heaven and Earth; so that the World was not (as some vainly imagine) from Eternity, nor did the Matter whereof it consists, come together in that Order and Method it is now in by chance, but was made and formed into that order it is, by him who is the Maker, viz. the Almighty God; and in Jesus Christ his only Son, who was not only his Son, but his Son after such manner as he never had any other Son, for tho' they that are led by the Spirit of God, are the Sons of God, yet that Sonship is by Adoption, and not by an Eternal Generation, as was Jesus Christ our Lord, viz. We Christians who believe him to be the Son of God, Heir of all things, unto whom all Power in Heaven and Earth is given, therefore do we believe him to be our Lord, not only as by right of Sovereignty, as a Prince to Rule us, but also as Proprietor, or Landlord to whom we owe Homage, Fealty, &c. who was Conceived by the Holy Ghost, in the Womb of the Virgin Mary, purely by virtue thereof, out of the common way of Generation: Born of the Virgin Mary, in the like manner as all other Children are born of their Mothers; Suffered under Pontius Pilate, was Crucified, Dead, and Buried; (*viz.*) his Sufferings, Death and Burial are not to be understood in any*

Myſtical

Myſtical or Allegorical Senſe; but by Suffering, is meant ſuch a Suffering as put a Period to his Life, which was done by Crucifixion, the uſual Method the *Romans* took to put Malefactors to death; and that he ſo died under this kind of Suffering, when *Pontius Pilate* was Governour in *Judea*; by which Suffering, and Crucifixion, he was totally deprived of all vital Operations, and in that State was laid in the Sepulchre, as dead People uſe to be ſo laid, and he that ſhould viſit his Tomb, would find the Body in the Place it was laid; and in that State of Death he remained, until by the power of the Father he was the third day raiſed again; *he deſcended into* (the Grave or) *Hell*, viz. was in the State of the Dead, his Soul being ſeparated from his Body, as all departed Souls are, and in that ſeparated State remained 'till it re-entred that Body it left on the Croſs; and ſince the *departing* was the *loweſt* State, it may be allowed to be a *deſcent* into Hell, or the Grave, or State of the Dead, which is all one; for as the State of Vital Union was a *higher* State than that of a Separation, ſo was that of the Reſurrection yet *more high*, tho' not the *Higheſt*; *the Third Day he Aroſe again from the Dead*, viz. his Body that was Crucified, Dead, and Buried, and his Soul that had been in a State of Separation, were now again United, and by that Union he became the ſame living Man he was before his Crucifixion: *He aſcended into Heaven*, viz. to the Throne of God, *and ſitteth at the Right Hand of God the Father Almighty*, viz. Exalted in Power, Honour

nour, Glory, and Blifs, above all Principali-
ties, and Powers, and above every Name or
Power that is or can be named, where he ever
liveth to make intercession for his Church and
People: *From thence he shall come to Judge both
Quick and Dead*; viz. being so highly Exalted
at God's Right Hand, and by him Ordained to
Judge the World according to their deeds;
shall as a Judge in the day appointed, pass a
most Impartial and faithful Sentance upon
such as shall be Living at that Day, as well as
upon those that are Dead before that Day, Pu-
nishing the Wicked with Eternal Miseries, but
receiving the Faithful into Eternal Blessedness.
I Believe in the Holy Ghost, viz. as the Father
so loved the World, to send his Son our Lord
into the World, to die for the World; and the
Son so loved us, that he gave himself for us.
So the Holy Ghost, that proceeds from the Fa-
ther and the Son, is the Convincer of the
World of their Sin, the Leader out of it, and
the Sanctifier from the Polution of it: *The Holy
Catholick Church*, viz. all Men and Women
throughout the whole World, that sincerely
fear God, and work Righteousness; but yet in
a more peculiar manner those that so do under
the open Profession of the Christian Religion;
and yet again in a more peculiar manner, those
that walk in the Light, as he is in the Light,
all those have their severall Stations and Orbs
in that Holy Catholick Church, of which Jesus
Christ is the Head, and should so esteem each
other, how much divided and scattered abroad
in several forms and modes of Worship soever
they

they may be; *The Communion of Saints*; viz. the mutual Fellowship and Correspondency, and entire Friendship that ought to be in a Society that are Embarked upon one Bottom; and not only so, but such a Communion and Fellowship in Spirit, as unites in Affection, as *Jonathan* and *David* were united, and by which our Lord has said his Disciples should be known by, viz. Love one to the other: *The forgiveness of Sins*, viz. not a Balancing of the Account by Pennance, by Purgation, by Mortification, or by Acts of Charity, or Hospitality; but the contrary, Forgiveness, that is pardoning or remitting the Payment of the just Debt upon the Credit of our Lord's Sacrifice; who has called to all that are sensible they want forgiveness, to come unto him, and take his Yoak upon them, and he will give them ease; this is a great Cordial for the reviving the drooping Spirits of those that through Inadvertency or weakness has fallen into some grievous Sin; since 'tis an Article in the Faith of a Christian, to believe the possibility of the forgiveness of all Sins, upon Repentance, except the Sin against the Holy Ghost, which is not that of Humane frailty, but a presumptuous contemning and despising the Authority and Power of the Holy Ghost: *The Resurrection of the [dead] Body*, viz. those that are dead, are not Annihilated, but shall arise; and their Souls that are separated from those Bodies in which they were acted, shall enter into such Bodies as it shall please God to give; which doubtless will be as much the very same, as a
Natural

Natural and Spiritual Body can be the same. But to suppose the Resurrection-Body shall be made up of the same Particles of Matter it had when laid in the Grave, neither Reason nor Revelation can make out : *And Life Everlasting* ; viz. after the Sentence passed by the Judge of Quick and Dead, every one in his own Order, shall be determined to their Eternal State and Place, either in Joy and Blessedness, or Woe and Misery.

40. We are now come to the End of that which is called the Symbole of Christianity, or the Christian Religion ; and in it, to the End of all that is necessary to be Believed by any Man, to make him the most-correct Christian, with respect to Articles of Faith ; nevertheless tho' those, or any other Means offer, whereby a Man may be helped in his Judgment, Understanding, or Faith ; yet far be it from me to think none are Christians, but such as either have, or do understand this Creed ; since I am verily perswaded, whoever believes Jesus is the Christ, is Entituled to that Honourable Epithet of being called after his Name : And it is not at all to be doubted, but that as there are those that are called by his Name, that he will dis-own : So on the other hand, there are those that know him not by Name, that do by his secret Power, conform the Powers and Faculties of their Souls in obedience to his Will, and are thereby become a Law unto themselves, and without any such outward Law, or Creed (as before) subject themselves to the Law of

God in their Hearts, which by the Finger of God is written in every Man's, and by every Man ought to be so regarded. This Universal Noble Principle of the Law in the Heart, or Light within every Man's Conscience, I would never have dropt or lost by any Artifice, Trick, or Power of Priest-craft whatsoever; since nothing ever gave such a Blow to that *Diana* as this; nor can any thing support their Trade, but keeping People in Ignorance, or from believing; the Privileges that they, the People are by Nature Entitled to; for were it not for the Secular Advantages those Men aim at, 'tis preposterous to think they could entertain such Notions as some of 'em do, in magnifying the Power, Goodness, and Mercy of God, in Saving a Handful of such vile Sinners, as they say of themselves, because *they have* the Knowledge and Use of the Holy Scriptures, and are bound together by the Cords of Church Discipline, and can Subscribe the aforesaid Creed; yet at the same time are for Damning the greatest part of the World, perhaps much Honester than themselves, because they know not the Scriptures, nor of what they Testifie, nor is it morally possible for them to know: And to make the Tragedy the more direful, this with-holding from Knowledge, and damning for want of it, when with-held, is also to magnifie (as they say) the Wisdom, and Power, Mercy and Goodness of God, so that the greatest of Tyrants that destroys their own Subjects at will and pleasure, are most God-like, &c. If this were true (as it is most notoriously

toriously false) and the effect of that Knowledge we have by the Scriptures, and the so much admired Symbole of the Christian Religion: I must needs say I think we should be better without either, since we should in all Humane probability, have more Charity. When our Saviour Said, *Mark 16. 16. He that Believeth and is Baptized, shall be Saved, and he that Believeth not, shall be Damned.* It was in reference to the Commission he gave, exprest in the 15th Verse, where he says unto his Disciples, *Go ye into all the World, and preach the Gospel to every Creature,* and then adds as before, *he that Believes, &c.* From which it is very manifest, that Damnation belongs only to those that did not believe the Gospel Preach'd to them; but a great part of the World had no inducement to Believe, till the Gospel was so Preach'd; so that if the Gospel be not Preach'd to all the World, yea to every Creature in the World, that part of the World, and every Creature in it, that never heard the Gospel, cannot be Condemned for not Believing: But as the Holy Scriptures teacheth us better things than such narrow stringy Principles (as before) so from their Authority I shall proceed to say—

41. The Apostle tells us, *Heb. 11. 6. That he that comes to God, must believe that he is. And that without Faith, it is impossible to please God.* The natural Inference from which, is this; that pleasing (not offending) God, is the only way to come to him; but without Faith,

'tis impossible to please him. Faith then is the necessary qualification, in order to please him; 'tis therefore highly necessary for *all Men* to possess themselves of that, without which *no Man* can be Happy. I shall not in this Short Discourse tell you how the Council of *Trent* has defin'd Faith, nor yet what many Protestants say thereof; but I take it for granted, that the Received Notion Men have of Faith is thus; What they as firmly believe, without seeing, as what they know by seeing; the one being as obvious to the Understanding, as the other to the Sense, and is therefore well defined by the afore said Author to the *Hebrews*, where he makes it the Evidence of things (that Exist, tho') not seen, or obvious to the Senses. Thus I have in my Understanding (Conscience or Mind) such an Evidence as puts the matter out of dispute, assuring me that there is a Supreme Being; and I Hope and Trust that by that Supreme Being, who is the Perfection of Goodness, as well as Power, I shall be made a Partaker of that Goodness, in which is all that can be called Happiness (for there is no Happiness without God, who is Goodness it self) This Evidence or Assurance then, is what I understand by the word Faith; but whatever Certainty I am at, of the Existence of God, of his Justice, Power, Wisdom and Goodness; yet Reason tells me the believing his Existence under those Attributes, will not bring me to the Enjoyment of him, unless I Embrace the Conditions on which he offers himself to me; for my Notion of the Existence of such a Being

as God is, presupposes also the Perfection of such a Being; and the notion of the Perfection of such a Being, must needs presuppose some Conditions to be performed on their parts, who has no such thing to recommend themselves as Perfection; now those Conditions must be adequate to the nature of the perfection of that Divine Being, respecting his *Justice*, or *Goodness*, or *both*: But,

42. Respecting his Justice it cannot be, for Experience in all Ages has shewn the Truth of this; since neither *Adam* before his Fall, nor any of the Saints since, ever pretended on their parts to fulfil Conditions that comes up to the perfection of the Justice of God; for to what state or degree of Perfection soever any Person ever arrived, 'twas infinitely short of those Perfections that were in him, as the Drop to the Ocean; for there is no Man but hath Sinned, and may Sin (to say nothing of what they do) but 'tis impossible for any such thing to be in God, who cannot be any otherwise than a most perfect Being, the Purity and Innocency of *Adam's* Mind, which was for a time undefiled, and uncorrupt, was yet *liable* to both.

43. How Excellent soever that State of Innocence was, certain it is it did not continue long; how he lost it, and became defiled and corrupted, the Holy Scriptures shew; and his loss has so far affected his Posterity, that they all *know themselves to be degenerate*, as with
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respect to native Purity, Uprightness, Justice, and Truth; and consequently if there can be no Happiness without such a Conformity to the perfection of the Divine Nature, as renders them like him, in the perfection of his Nature, all the Rational part of Mankind are Eternally lost; I say the Rational, because perhaps there may be in the shape of Rational Creatures, some that has vainly imagined themselves to be, what they never were, nor will be. The Condition then of Man's coming to God, cannot be adequate to the Justice of God; for *This do and Live*, and in the day thou dost otherwise, *Thou shalt Die*. According I say to the Terms of this Covenant, which is that of an Exact Justice, all Mankind has so far fallen short, that there can be no pretence to expect or believe a State of Happiness hereafter, when every Man shall be Rewarded according to his Works here, since none have so fulfilled that Covenant, as to Entitle themselves to that *Life* annex to *doing*.

44. We must therefore have Recourse to Conditions Adequate to the Goodness, since we cannot find it in the Justice of God,

45. And here we find that *Goodness* has found out a way to accept Men upon the account of their Faith; tho' there may be a defect in the Point, of an Exact Conformity to the Law of Eternal Justice, or Right, which is the very same through all Generations, and can

can admit of no failure in the least tittle, either in Thought, Word, or Deed.

46. Nevertheless this Acceptance upon the account of Faith, does not make a sincere Obedience to that Law of Eternal Justice useless or unnecessary, nay nor yet indifferent, as that it may, or may not be, but leaves the Creature under the strongest Obligations to do all that he can, or is capable of doing; since the Goodness and Mercy of God in offering Reconciliation upon other Terms than that of an exact obedience to every Item of the Eternal Law of Right, should lead or induce him so much the more to *Repentance*, for every Default.

47. Which *Repentance* belongs not to the Law of Works, but to the Covenant of Grace, which is Goodness; for in that Covenant of Works, there is no Article of Repentance so much as mentioned, *but in the day thou eats, thou shalt surely die*; 'tis not said, *unless thou Repent, thou shalt surely die*, but for want of an exact obedience thou shalt die.

48. And so it came to pass, for from that day *Adam*, and in him his Posterity was subjected to a State of Mortality, but Life and Immortality was brought to Light again by the Gospel; which is still owing to the *Goodness* of God: for 'tis an Act of Grace to *grant Repentance* to amendment of Life; and this Act of Grace was pass'd upon the Fall of our
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First Parents in that Promise then made, *that the Seed of the Woman should bruise the Serpent's Head*; which Seed of the Woman there intended, was the *Messias*, the Lord Jesus Christ, of whom we are to speak, as the object of that Faith, which Saves and Justifies Man before God, tho' the Covenant of Works is not absolutely fulfilled.

49. But whoever has imbibed such a notion of Faith, as excuses from a *sincere Obedience* to the Law of God, will find, to their Cost, the certainty of what the Apostle said, *viz. Ob vain Man, Faith without Works is dead!* but that Faith in God, whose goodness induced him to pardon Sinners upon their Repentance, and that Faith in Christ, who took upon himself the Punishment due for our Offences, that he might Redeem us from all Iniquity, and that Faith in the Holy Ghost, that is come to purifie our Hearts in obeying the Truth, is the necessary and saving Faith, by which Justification from the imputation of former Guilt, and unto Eternal Life is known.

50. But as we have found Faith to be the only way to come to God, by making good the defect of Absolute Righteousness; and that all that which is necessary for us to Believe, in order to be Christians, is before set forth. It now followeth that I should say something more, least any should mistake and think that I have by all this, excluded the absolute necessity of Good Works. In Answer to which,
I say

I say with the Apostle, to the Primitive Believers, who had the true Faith as well as we, *Add (saith he) to your Faith Vertue, viz. Honesty, Justice and Equity, Morality, do as you would be done by,* else your Believing is worth nothing, tis in vain. *And to Vertue Knowledge, viz. be not Idle, Careless and Indifferent,* because you know what you do; but seek after that further Knowledge which God gives of himself, who is that Divine Fountain, furnishing Men always with true Subjects for their Contemplation, and to excite their Devotion. *And to Knowledge, Temperance; viz. the more you know, the better you are Instructed to set Bounds and Limits to all your Desires, and Appetites,* that no Passion or Disorder may appear within you, but presently 'tis suppressed, and repented of. *And to Temperance, Patience, viz. to bear the Contradictions and Reproaches of Ill Men; yea, and Persecution too, if it comes without murmuring, as well as the Losses, Crosses, Disappointments, Sickness and Pains of this Life, under all which, there must be no murmuring, or discontent.* *And to Patience, Godliness: viz. in the midst of all these foregoing Duties, forget not to pay that Adoration, that Worship and Acknowledgment you owe to God, call upon him in the time of Need, and he will Save you.* *And to Godliness, Brotherly Kindness:* You see him at the Altar, at the Place of Devotion, there you meet your Brother, let nothing then but Kindness be in your Hearts towards him, for otherwise your Devotion is spoil'd, since God accepts no Sacrifices,

crifices, but what comes from a Principle of Love; but Unkindness, and Love, are as opposite as the two Poles. *And to Brotherly Kindness, Charity*; which they want, that would exclude the greatest part of the World from God's Mercy, for want of Knowledge, or Faith, or Discipline; if all these things (saith he) be in you, and abound, they make neither Barren nor Unfruitful in the Knowledge of our Lord Jesus Christ: But he that lacketh those Additions to his Faith, tho' a Christian, is Blind, and cannot see afar off, and has forgotten that he was Purged by the Sacrifice of Christ, from his old Sins, occasioned by the Breach of the Eternal Law of Justice: Therefore those that are called to the *Faith of the Gospel*, and not to the *exact obedience of the Law of Works*, ought to give all diligence to make their Calling and Election sure, by those Additions to their Faith; for we are by the Free Grace of God, that by Jesus Christ is come unto all Men, put in a Capacity so to do; and in so doing, we shall never fail, but an Entrance shall be Ministered abundantly, into the Everlasting Kingdom of our Lord and Saviour Jesus Christ. But if we want those Additional Vertues to our Faith, *viz.* do not strive to enter in at this Gate, straight to Flesh and Blood, but sit down in an easie Careless State, and not work out (with God's Grace assisting) our own Salvation, made possible and easie by Jesus Christ, tho' not Absolute and Inconditionate; I say such, for all their Faith, are yet Blind, and in Darkness even till now, and have forgotten that

that in the time of their Initiating into the Faith of Christ, they were by him purged from their old Sins; since nothing else besides that Sacrifice, could obliterate that Reckoning, by which they stood Debtor to the Eternal God, for the Breach of his Eternal Law of Right, beyond what their Repentance, Attainment, Amendment of Life could possibly Balance. For, as I have before observed, 'twas the goodness of God, that commiserated Man's Laps'd Estate, and in that commiseration provided a Safe and Easie Remedy for him, yet not so easie, as to give any Indulgence to Sloth or Vice; but so easie, as that with Care, Labour, and Caution, which all Mankind ought to live in the Exercise of, his Duty should, and would be made a Pleasure and Delight to him: And this all Rational Men must own, *viz.* That the Duties of Religion, are much more easie and Reviving to the Spirit and Mind of a Man, than the Pleasure of Sin, which ever leaves a Sting behind, and Load on the Conscience; whereas the other goes off, and comes on again with all manner of Alacrity and Sweetness.

51. I have said already, that the free Grace come unto us by Jesus Christ, is that which puts us in a Capacity to work the Works of God; which is not only to Believe in him whom God hath sent, but also to follow him in his Humility, Meekness, Fear and Obedience, which nothing can effect but a Divine Principle within us; for striving to Copy, as many have done after so Excellent an Example

ple he has set us, without this inward Principle Co-operating, signifies nothing more than manifesting the Ingenuity and Industry of the Man; who may perhaps like *Archimedes*, work Wonders by his Art, but can neither give Life, nor continue it; that being the Peculiar Prerogative of Infinite Power: And therefore as a Living Dog is better than a Dead Lyon, so is the way-faring Man, tho' but a Fool (comparatively speaking) that is under the Influence of this Divine Principle, much better than the Wisest and Nicest Imitator of the Blessed Jesus, who moves by the Springs of Humane Prudence only. The *Parrot* Sir *William Temple* in his Memoirs speaks of, shewed by the Answers he gave, as much of Reason, as those People do of Faith, that speak by roat only; and they all talk by roat, that do not speak what their Eyes have seen, their Hands have handled, and what they have tasted of the good word of God, which cannot be without this inward Principle, *viz.* the free Grace or Spirit of God, which is as much the Priviledge of the Laity, as Clergy; nay, to speak the Truth, there can be, nor is there under the Gospel any such distinction, but all Believers are the Clergy, or Lord's Heritage, over whom Jesus Christ is Bishop, or High Priest, and none besides him; and therefore from him only you are to receive the Law; *i. e.* to bind the Conscience; for the Verity and Authority of this Principle, I would have you always stand up like Men, and Contend Earnestly like Valiant Soldiers, as well as Suffer like constant Confessors, and

Martyrs,

Martyrs, rather than Subscribe to the Power and Authority of Priestcraft, to the smothering of this Glorious Gospel Truth.

52. This Principle of the Grace of God, which bringeth Salvation, teacheth *Sobriety*, as well as Righteousness and Godliness; therefore those People whose Enthusiastick flights (and Agitations as some such are lately sprung up) carries them *above sober Reasoning*, are not under the direction of the Grace of God, but the influence of the Prince of the Power of the Air, whose Transformation into the likeness of an Angel of Light has deceived them, and under that Delusion, they will die a thousand Deaths, undergo the most exquisite Tortures, rather than suffer their Eyes to be opened by reasonable Arguments, or admit any thing for Truth, that is not of their fortment. Such Persons are really Mad; but because they are not always in those transports, but use their Reason when they are about their Temporal Affairs, they are not *laid up*; but should they manifest half so much frenzy in those Affairs, as they do in Religion (which nevertheless requires more Reason) the Relations of such Persons would not suffer them to walk abroad and expose themselves. Therefore I fore-warn you of being influenced by any such sort of People, let them venture to say what they will, for they ever abound with great swelling Words, to subject ignorant and unwary People, who suppose that there is a Divine Authority goes with the sound, let the sense be what it will.

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Whatever others do, my desire is that you may not be tainted with this Distemper, but keep upon the Rational Bottom, which is *Sobriety*, out of all these Elevations that you cannot give a good solid and substantial Reason for; I deny not but there is a great deal to be said for some sorts of Extasies or Elevations; but then they are such as lifts up the Spirits of a Man to Adore and Magnifie the Majesty, Glory and Goodness of God, and not so to transport him, that he says and does he knows not what, for the Service of God is a Reasonable Service, and where Reason is not to be found, there is, nor can be no Service to, or for God.

53. In common Traffick, or way of Dealing, every Honest Man will avoid putting upon his Neighbour a Trick, and every Wise Man will take care that he is not Trick'd. But in Religion, how common is it, both in Preacher and Hearer, to deceive, and be deceived, by passing and taking Counters for Guineas, and Tin for Silver; I mean delivering that for the Dictates of the Holy Ghost coming from their Sanctified Lips, which none can believe to be so, but only those that have laid by their Understandings as altogether useless; for how common a thing is it for those that have acquired a good stock of Assurance, and provided their Organs also are well Tun'd, to strike the Passions, and so Charm the common sized People into such a belief of the verity of their Call and Commission, as to yield a profound submission to their Authority; nay not always the

the common sort, but often even the highest Rank; witness our *Charles* the First, who thought it an indispensable Duty to give Judgment against himself, as the Visitor of the Universities, when the High-Priest was pleased to let him know *it was fit to be so*. 'Tis safe for Priests to appeal to Kings, when they know they keep the King's Conscience, and direct their Judgment.

54. Obedience to Parents is so natural a Duty, that I hope I need say little to persuade to the Reasonableness thereof, since 'tis first planted in Humane Nature, and Secondly, Cultivated by Revealed Religion; 'tis the first Command in the second Table, 'tis the first Command that has a Promise annex'd to it, and of the fulfilling of that Promise, abundance of Instances through all Generations are to be found, as well as severe Punishments Inflicted on the Violaters of that Law. You cannot be ignorant of that Remarkable Instance Recorded in the 35th of *Jeremiah*, where he, in the Name of God, says to the *Rechabites*, *that because they had obeyed the voice of their Father Jonadab, as not to go against his Commandment, therefore, says he, there shall not want a man (of your House) to stand before me for ever.* These *Rechabites* were a particular Sect amongst the *Jews*, for this *Jonadab* the Founder of the Family (tho' they were called after his Father's Name) was no mean Man, being the Companion of *Jehu*, when he gave him his hand, and took him into his Chariot, when he

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was

was cutting off the whole House of *Ahab*, 2 *Kings* 10. 15, 16, 17. And the Children of this Man for succeeding Generations, had such a due regard to his Instructions, that nothing could divert them from a strict Compliance, which we see was very acceptable in the sight of God, and ought to be from the Principles of Duty, as well as Interest, ever kept in Remembrance for our Example. But that this Obedience should extend to any other besides a Paternal Authority, I deny ; nor can we learn any thing else from the Story ; for whoever would extend it to the Authority of Spiritual Pastors, or Temporal Princes, may by the same Rule, bring in *Adam* for the first Monarch, because the first Man ; and *Cain* for the first Bishop, because the first Man that made an Offering to the Lord ; and from them derive the *Jure divino* of Absolute Monarchy, and Ecclesiastical Hierarchy down to this time ; for if Absolute Power is from *Adam* derived to Kings, as some say, and they have the same Power over their Subjects as *Adam* had over his Posterity ; how comes it to pass that Subjects when Culpable, are Punish'd sometimes by Death ; a Punishment neither *Adam*, nor indeed any Parent ever inflicted on their Children, let their Family's Transgression be what it will, which shews it was not the same, but another, viz. by Concert, or Agreement ; whereas the other was Paternal, and as such, Absolute ; and yet that Absolute Authority the Apostle hath Limited, by supposing it not to interfere with the Authority of God.

If any Man in *England* is Hanged, or Beheaded, it is by Concert, or Agreement, which we call Law, wherein himself, or his Representative had a hand in making that Agreement. Thus Treason, and Felony, of which *A. B.* is Culpable, is punish'd by Death, according to the Law he had a hand in making, not designed against any *Person*, (to be sure not against himself,) but the *Crime*; and therefore if he would avoid the Punishment, he must not commit the Crime; but if he commits the Crime, he is punish'd by his own Consent. No Paternal Authority ever pretended to such a Power as this, *viz.* Life and Death, so that Paternal and Majestrical Authority are of two different Species, the one is Natural, the other is Political, and each has their particular Rules to walk by; the first is Love and Mercy, the last is Justice and Power; by the first, Families are propagated, by the last, Commonwealths are Maintained, and Supported.

And then for the *Jure Divino* of Priests by Succession from the Apostles, 'tis as easie to prove it as above, from *Cain*, as from *Peter*. This Bugbear the Priests has for a long time frighted the People with, *viz.* That they are the Successors of the Apostles, and therefore all that comes from them, must be obeyed, as the *Rechabites* did *Jonadab*; but the Case is very plain, when look'd into.

First, That there is under the Gospel no Order or Set of Men, nor single Person, deputed by

by Almighty God, to Exercise any Power over the Consciences, Persons or Estates of the rest of Mankind, whether it Respects Ecclesiastical Superiority, or Temporal Power.

Secondly, That whatever Ceremonial or Judicial Laws there were to oblige the Subject, either to the King, or Priest, under the *Mosaic* Dispensation, as it was peculiar to that People the *Jews*, so it ended in the death of Christ, and is Obligatory on no Christian People, any further than as they have by *consent* Copied after those Laws and Precedents, and so far it is Obligatory.

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DISCOURSE
ON
INSPIRATION.

55. **T**HERE is, it's true, a *Spirit*, a Mind, a Rational Faculty, or what you will call it, *in Man*, by which he is rendred capable of Ratiocination; But as *Elibu* said, *Job* 32. 8. 'Tis the Inspiration of the Almighty giveth understanding; without this Inspiration, the Knowledge and Understanding Men have of Religion, is much about the same size as that they have of Trade, Politics, &c. which may or may not be true, and subject to the same Changes as all Humane Affairs are, which are approved to day, and disapproved to morrow. But no Man can suppose his Religion, on which his Eternal Happiness depends, should have no better Foundation than what is so precarious, and subject to such Contingencies, and Mutations.

The only Security against this, is *Inspiration-Knowledge*, or the understanding Men have

of Religion by Inspiration; and the understanding Men have by Inspiration *is such*, as is not only *safe*, but *sound*, as I hope to make appear; but first it will be necessary for me to declare what I mean by the word *Inspiration*.

First then, I suppose it to be a Supernatural Act, something that no Natural Power can effect; something that being produced, requires our assent, tho' above the reach of our Reason, it being an Act of Infinite Power, which no Finite Being can apprehend as it is in it self. This Infinite Power that does what it will, has from time to time displayed its Wisdom and Goodness to Mankind, in such ways as were most conducive to the End proposed.

The End propos'd was, that Man, the Workmanship of God, should live so as to glorify his Maker; this he could not do without knowing what would glorify his Maker: To which End, God by *Inspiration* has given him this Knowledge; which Inspiration has been after sundry manners; sometimes by Dreams, when the Persons have been asleep; sometimes by Visions, wherein the Persons have seen such Things as were extraordinary, and could not be at rest till they publish'd the same; and sometimes by furnishing Men with Wisdom and Knowledge, respecting the State and Condition of Nations, Cities, Families and Persons, *constraining them to publish* and declare whatsoever Message or Sentence the Lord God should by his Eternal Spirit dictate to them. And after this manner God promised he would direct and teach his People the *Jews*, and so he did for a time; and
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after some or all of those ways the things relating to our Everlasting Peace, as they are Recorded in the Holy Scriptures of the Old Testament, were discovered to Mankind, until the time of our Saviour's coming into the World; for tho' God in former times spoke to the Fathers after the manner aforesaid, yet now, *viz.* under the Gospel, he has spoken by his Son, who is to be heard in all things. And this speaking of the Son, which is of greater Authority than all that ever were before him, is to be understood in a twofold Sense. First, what he said *Viva Voce*, in the days of his Flesh, which is faithfully Recorded by *Mathew, Mark, Luke, and John*, and is that Gospel of Glad-Tidings to be publish'd in time to the whole World, wherein Life and Salvation is offered to the whole World upon certain Terms and Conditions therein express'd. Secondly, What he, the Son, continues to speak in his Church, and amongst his People, yea in all Men by the voice of his Holy Spirit, reprovng them for their Sins, and calling them out of 'em.

And such a Speaking or Teaching as this (in the days of his Flesh) he did assure his Followers should succeed his Personal Removal from them, as we are told in the 14th of *John*, 15, 16, and 17th Verses; *If ye love me, keep my Commandments, and I will pray the Father that he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you.* On which Place *Beza* observes thus:

The Holy Ghost (saith he) is called the Spirit of Truth, of (or from) the effect which he worketh, *because he inspireth the Truth into us*; and Verse the 26th, Jesus saith, *but the Comforter, the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you*: And Chap. 16. ver. 8. he saith, *when the Comforter is come, he will convince or reprove the World of Sin, &c.* This is the Inspiration-Knowledge, that is requisite for Men to be acquainted with, this is the Inspiration I plead for, and this is the Inspiration of the Almighty which gives understanding.

'Tis an inward Breathing, an inward Heat, Warmth, or Reviving which comes upon Men (that are Piously waiting for it) sometimes suddainly and powerfully breaking through all Obstructions, giving Men *a much clearer sight* and understanding of the things of God and Religion, *than they commonly have* at other times, raising in their Minds a greater degree of Love and Desire after Spiritual Enjoyments, than at other times; filling them with a greater abhorrance of all manner of Vice than at other times, inclining them to a more diligent Reading the Holy Scriptures, and performing Acts of Devotion than at other times, rendring the Doctrine and Precepts of Jesus Christ more familiar and acceptable than at other times. This I say is what I understand by Inspiration, and this is the Inspiration that I intend; and not only an Inspiration or Revelation of future Events,

vents, or discovery of secret Causes, and their Effects, nor yet such an Inspiration as renders our Reason useless, or suspends the exercise of our Rational Faculties, and so makes use of the Organs (of Speech) but not of our Understanding. Such an Inspiration, whatever it was heretofore, is not our Dispensation; nevertheless it would be great Presumption in any one to go about to tie up the Hands of the Almighty, by saying *God cannot*, or *will not* now a-days give such Revelations as he did heretofore to the Prophets, &c. Yet certain it is that such Revelations *are not* the Common and ordinary way wherein God now reveals his Will to Mankind; for as he is the God of Order, and not of Confusion, so all the dispensations of his Power and Goodness to Mankind, has been with that Rectitude of Wisdom, as not to clash or interfere one with the other, so was the dispensation of Angels.

So was the dispensation of the Law and Prophets requiring this, and forbidding that, until *John* the Baptist; who when he came, did not as the Prophets did, go with the burthen of the word of the Lord, saying thus saith the Lord; And the word of the Lord came unto me such a day, saying, as the word of the Lord that came to *Hosea*, *Joel*, &c. but he *Preach'd* Repentance, he *called* the People to Repentance, and those that believed him, and Repented of their Evil Lives (which was best demonstrated by their confessing and forsaking their Sins) were by him Baptized, and so the better prepared to receive the Messiah when he came,

came, which was during the time of *John's* Preaching (not foretelling) and when Christ himself entred upon his Ministry, he did not like the Prophets, whose dispensation with the Law was winding up, begin with their Dialect, *thus saith the Lord*, tho' none of them knew so well as he what should come to pass; but he from that time began to preach, saying, *Repent, and believe the Gospel, for the Kingdom of Heaven is at hand*, Mat. 4. 17. Mark 1. 15. and as he did, so he taught his Disciples to do after him; saying, *all Power in Heaven and in Earth is given unto me, Go ye therefore and teach all Nations; teaching them to observe all things I have commanded you*. But he never commanded them, either by Precept, Doctrine, or Example, to tread that Path over again, the Prophets had trod; but on the contrary, seems rather to put them on the Level with all the rest of Mankind, at least Believers, as in that Remarkable Passage, *Math. 24. 33, 34, 35, 36, and 37*. when he knew his hour was almost come, and that he must be taken from them, did not withhold that Counsel and Instruction that was necessary, considering he knew the Calamities that would suddenly come on that People and Nation, out of which he had chosen them; and therefore from a general Judgment given upon the Prophecy of the Prophet *Daniel*, and upon the sight he had of what would fall out, he says, *but of that day and hour knoweth no Man, no not the Angels which are in Heaven, neither the Son, but the Father; take ye heed, Watch and Pray,*
for

for ye know not when the time is, Watch ye therefore, lest coming suddainly, he find you sleeping : And what I say unto you, I say unto all, Watch. Wherein it is very evident he said as much to all Believers, as to those peculiar Persons he had called and chosen, and unto those Watchers, or Waiters, the Promise of the Father was made good, when the Holy Ghost was poured out upon them ; which Holy Ghost so given, put Sons, Servants and Handmaids in a Capacity to speak of the wonderful works of God, it being the fulfilling of the Prophecy of the Prophet *Joel*, who had long before declared, *that in the last days the Spirit of God should be poured forth upon all flesh.*

And as this pouring forth of the Spirit was the Effect of the Death of Christ (as the Apostle *Peter* well observed) for, says he, *Christ being by the right hand of God Exalted, and having received of the Father the Promise of the Holy Ghost, he hath shew'd forth this, which you see, and hear.* So this was the beginning of our Dispensation, and there has not been any other since that time ; and that Dispensation was not always to predict or foretel things to come, as the Old Prophets did, nor to Invest a Power in a Set of Men to direct and govern the rest.

But as some were called to preach Repentance from dead Works, and Faith in Christ, so others, by the same Spirit, were induced to Believe, and Believing, might be United in Christian Communion, both Preacher, and Hearer, as Members of one Body, whereof there was but

but one Head, and that Head was not *Peter*, tho' the Preacher, but Jesus Christ his Master, in whose Name, Repentance and Remissions of Sins was to be Preached amongst all Nations.

The Sermon Preach'd at the Commencement of this Dispensation, was a very Rational Discourse ; proving from the Authority of the Scripture, that Christ was to come, and to suffer Death, to be raised again from the Dead, and all this according to the determinate Council and fore-knowledge of God ; and that he that was so Crucified, and by God raised up again, was ascended into Heaven. And when the People heard these things, they were prick'd in their Heart, and said to *Peter*, and the rest, *Men and Brethren, what shall we do to be Saved ?* then *Peter* said unto them, *Repent, and be Baptized every one of you in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost, for the Promise is unto you, &c.*

And with many other words did he Testifie and Exhort ; saying, *Save your selves from this untoward Generation.* And of those that gladly received this Word, and were Baptized, it seems the Number amounted to about 3000 Souls. Now 'tis to me very plain, that this Inspiration the Apostle *Peter* was under in Preaching this Sermon, was no other Inspiration than that I now insist on, as necessary for us to know. And, as is before defined, since he did not in all this Great Work of the Conversion of so many Souls, speak like, or act like the old Prophets ; nor did he in all this, use such

such Ways or Methods for their Conversion, as were adapted to the former Dispensation. I own there was a greater degree of the Inspiration of the Almighty, a greater in-breathing, or pouring forth than ever was before, or has been since ; but without a degree of the same Inspiration, we understand not the things of God, nor are we capable of working the works of God ; and to be sure then all Preaching the Doctrine of the Gospel without this Inspiration, is to very little purpose.

Thus I hope I have plainly and familiarly made good what I proposed, *viz.* That as there is an absolute necessity for Inspiration-Knowledge, so that sort of Inspiration-Knowledge, is not only attainable, but is also when attain'd, both *safe*, respecting the Sobriety it leads to, and *sound*, respecting its Orthodoxy. For as the Books of the Old and New Testament are generally allowed to be written by the Inspiration of the Almighty, and are therefore preferable to all other Books, whether they be Books of Philosophy, or Divinity, since the most Correct *Ethicks* never advanced Morality to that perfection these Books teach. Nor could any of the Ancient Modern Divines, by all their Study come up to that profound Wisdom that is there to be found. Nevertheless as the Fathers (so called) and Men of great probity of later Times, has said, so it is true, that the Books of Holy Scripture are to be Read and understood only, by the help of the same Spirit that first dictated them.

And suffer me to say, that for want of Faith,
viz.

viz. Believing the Truth of this Doctrine, *viz.* the Presence and Authority of this Inspiring Spirit, has been the Chief Cause of the decay of that Piety and Holiness which Adorned the Primitive Church, and made her not only all Glorious within, but also (to the Prophane World) Terrible as an Army with Banners.

That great Advocate for the Power and Authority of Reason, the Learned Judicious Hooker, in his Ecclesiastical Polity, Lib. 1. fol. 35. saith thus: *Man naturally seeks a Triple Perfection. First, Sensual, 2dly, Intellectual, and lastly, Spiritual, and Divine: For (saith he) Man doth not seem satisfied either with fruition of that wherewith his Life is preserved, or with performance of such Actions as advance him; but doth further Covet, yea oftentimes manifestly pursues with great Sedulity and Earnestness that which cannot stand him in any stead for vital use, that which exceedeth the reach of Sense, yea somewhat above the Capacity of Reason, somewhat Divine and Heavenly, Heb. 36. which with hidden exultation, it rather surmizeth, than conceiveth; somewhat it seeketh, and what that is directly, it knoweth not; so that Nature even in this Life, doth plainly claim and call for a more Divine Perfection, than either Sensual, or Intellectual. Again, fol. 36. out of Lactantius he saith, Men of Excellent Wit had wholly betaken themselves to Study, after farewell bidden to all kind as well private as publick Action; they spar'd no Labour in the search of Truth, holding it a Thing of much more Price to seek and to find out the Reason of all Affairs, as well*

well Divine, as Humane, than to stick fast in the Toil of picking up Riches, and gathering together heaps of Honours, howbeit they both did fail of their purpose, and got not as much as to quit their Charges : Because Truth, which is the Secret of the Most High God, whose proper Handy-Work all things are, cannot be compassed with that Wit and those Senses which are our own. If so, as most certainly true it is, then it must be by something which is not our own, and that is the Inspiration of God. But a Greater than *Lactantius*, or *Hooker* either, hath said, *What Man knoweth the things of a Man, save the Spirit of Man, which is in him; even so the things of God knoweth no Man, but the Spirit of God.* Now we have received not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God. Upon which Place, *Beza* maketh this Note :
 ' That as the force of Man's Wit searcheth out
 ' things pertaining to Man, so doth our Mind,
 ' by that Power of the Holy Ghost, underffand
 ' Heavenly things.

I would not by any means, that those who profess the Christian Religion, should from the Extravagant Notions some silly People have imbibed concerning Inspiration, run into the other Extream of disbelieving the thing; for tho' some are unaccountably wild in their Notions, and Agitations; it doth not therefore follow, that there is no sober and accountable Inspiration. To shew what Opinion the Church of *England* had of it heretofore, I here present
 you

you with two of their Prayers; which I hope was not designed as an Empty Complement, but a Reality; and if so, sure I am, her Members ought to believe the possibility of obtaining what they Pray for, else they Pray without, if not against Faith.

“ O Lord, grant unto us thy Humble Ser-
 “ vants, that by thy Holy Inspiration, *we*
 “ *may think* those things that be good, and by
 “ thy merciful Guiding may perform the same—
 “ Again, Oh God! we beseech thee leave us
 “ not Comfortless, *but send to us thine Holy*
 “ *Ghost* to Comfort us.

I shall make no Observations or Reflections on these two Prayers, for I think they need none, since they are so very plain; and therefore shall add two Prayers more, made by him that is the Honour and Credit of the French Nation, *viz. DUPIN* in his Life of Christ; which will shew that both Papist and Protestant agree in this Subject that I have been upon, at least in Notion, and 'tis pity any should fall short in their Experience.

“ Oh Adorable and ever blessed Saviour of
 “ Mankind, accept my thanks, not only for
 “ the Godlike Pattern of thy Life here on
 “ Earth, but also for the Divine Doctrine thou
 “ didst Teach to Guide poor blind Mankind
 “ into the way of Truth and Happiness. I am
 “ sensible this is an unspeakable Advantage to
 “ us, and *I beg of thee to send down thy Holy*
 “ *Spirit*

" Spirit (the Purchase of thy Death) to direct
 " me, that I may clearly understand the Pre-
 " cepts thou hast laid down, and carefully Pra-
 " ctise them, through my whole Life, to the
 " Honour of thy Name, the Credit of thy Re-
 " ligion, and the Eternal Salvation of my
 " Soul.

The next is thus: " Oh Almighty God! I
 " can never sufficiently Praise and Magnifie
 " thy great and unexpressible Love to Man-
 " kind, in sending thy Son, our Lord Jesus
 " Christ, to Live and Die in the World, to
 " declare thy Will to us, and to offer up him-
 " self a Sacrifice for our Sins. I see, O Lord!
 " all the Marks of Divine Authority upon
 " him; his Holy Life, his Excellent Doctrine,
 " his Amazing Miracles; and above all, his
 " Wonderful Resurrection, evidently demon-
 " strate that he was sent of thee, and as such
 " I receive him, believing his Word, and re-
 " solving to obey his Doctrine. Deny me not
 " that Holy Spirit which he promised to send
 " down upon his Followers, to assist me in the
 " mortification of all my Lusts, and in the Labo-
 " rious Race I have to Run.

It is the duty of every citizen to
be loyal to his country and to
its laws. This is the first
principle of citizenship. It is
the duty of every citizen to
be loyal to his country and to
its laws. This is the first
principle of citizenship.

The second principle of citizenship
is that every citizen should be
loyal to his country and to its
laws. This is the second
principle of citizenship. It is
the duty of every citizen to
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principle of citizenship.

The third principle of citizenship
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A
DISCOURSE

Upon the Subject of

TYTHES.

TYTHES, or the Tenth Part of the Increase of the Lands, were by God's Appointment, the Portion of the *Levites*, in Consideration of their Attendance and Service about the Temple, Altar, and Sacrifices: And as they were to have the Tenth without any Labour or Care of Sowing and Reaping, which was their Brethren's Work, as attending the Altar was theirs; so on the other hand, they had no Land to Till, or Sow, *Numb.* 18. 24. and that this was easie to both Parties, Clergy, and Laity, is not at all to be doubted; and the more so, for these two Reasons.

First, It was by the Command of God, who gave the whole Land, and therefore had a Right to divide it as he pleased; the Land to one, and part of the Produce to the other.

And Secondly, For that it was but Reasonable, that he who was Prohibited from any share of the Land, should be provided for out of the produce of that Land.

Did the Reason remain for that Law now, it would be preposterous for any body to pretend to find fault with it; but the Reason being removed, and that Law annull'd, the Continuance of the Practice is preposterous.

That the Reason is removed, is very evident, since there is now neither Temple, nor Altar for Sacrifices and Burnt-Offerings, no Priest nor Levite under the Gospel. *viz.* No Tribe of Men set apart by God Almighty for such Services; nor any Tribe of Men that are Prohibited from purchasing and possessing any part of the Land of that Country where they are Natives, if they have Money to do it.

From which, to say no more, 'tis Clear that the Reason for Paying Tythes is removed, and consequently the Law void: But moreover, as is the People, so is also the Law peculiar to that People laid aside; the one being left desolate ('till they shall say, *Blessed is he that cometh in the Name of the Lord*) and the other superceeded by a Superiour Authority. For there being a Change of the Priesthood, there must be a Change of that Law that supported that Priesthood, as the Author to the *Hebrews* has very well observed.

Again, Christians are not made up of that People to whom this Law was given, nor do they belong to that Priesthood, but to another High-Priest, which is not after the Order of
Aaron,

Aaron, but after Jesus Christ, who has given his Law to such as Administer Holy Things, in these words following; *Freely ye have Received, freely Give.*

Is it not then very unaccountable, that any People that acknowledge Jesus Christ for their Lord, should take no notice of this Positive Command of his, and yet be great Sticklers for that Law of Tythes, which was peculiar to the *Jews*. Is there not Reason from hence to suppose such Men to be more Jewish, than Christian?

But they will say the Labourer is worthy of his Meat, and the Mouth of the Ox must not be muzzled, that treadeth out the Corn; and they that sow Spirituals, should reap, where they sow, of the Temporals, &c.

In Answer to all which, I say as they do, 'tis but Reasonable; nay, I will add, that if I did agree that the $\frac{1}{10}$ th Part of the whole should go for the Oxes Treading, or the Labourer's Labour, I ought to pay it without Hesitation.

If the *Levites* had $\frac{1}{10}$ th for their Services, it doth not therefore follow, that whosoever has $\frac{1}{10}$ th for any Service he does, is therefore upon a Jewish Bottom, or Principle; for $\frac{1}{10}$ th, $\frac{1}{8}$ th, or $\frac{1}{6}$ th, is no more Jewish than $\frac{1}{10}$ th, but is as Lawful as any other way of Paying or—Receiving a Just Debt, and so some Rents are paid; but in this Case there is no Debt Contracted, for Gospel Ministers are *Prohibited Selling* any of their Religious Services; nevertheless Charity obliges the Receivers of

Spirituals, to make a Return of such Temporals as are wanted.

The Dispute, in short, lies in a very narrow compass, if my Predecessors did Consent that such a Portion of my Land, or the Produce of my Land should be Converted to such an use; I am, say they, bound by the Act of my Predecessors to comply with the same. But by the leave of those Gentlemen who so Argue (and which is indeed all that can be said in favour of the Practice) they themselves cannot be ignorant; but this very Argument militates against themselves, as much as against those, that now refuse to pay Tythes; since if the first Statute Law for Tythes, had been strictly adher'd to, the Church Estates and Benefices in *England*, would have been in the hands of other Ecclesiasticks than now they are; so that there is in the Objection, not so much as many think there is. 'Tis true, all Acts of Parliament are in force 'till Expired, or obsolete, or else Repealed, and several Acts of Parliament there are in favour of taking Tythe; but then such Acts were made upon a pre-supposition that Tythes were a *due Debt* to the *Demanders*, who did something for it, the whole Nation having then but one sort of Priests, *viz.* Popish; but when the Reformation was began, to be sure they that had refused to receive the Popish Priest's Service, could not think themselves obliged to pay them the Tythes they demanded for their Service, nor did they, which occasioned many grievous Complaints then. And forasmuch as the *Demanders*

manders and Receivers then were but of one sort, so they did all the Legal Church-Service of that kind that was done, affirming themselves to be the Lawful Executors to *God and Holy Church*; so that if our Predecessors bound our *Estates* to pay the $\frac{1}{10}$ th of the Produce, they bound 'em to *God and Holy Church*, to which by the Statute, Tythes were declared to be due; and what was then meant by *Holy Church*, every one may know to be not the present Establish'd Church of *England*, nor *Presbyterian*, for neither was then in being; so that the whole Nation hath broken in on the Settlement made by our Predecessors, not less than those that now refuse to pay Tythes. 'Tis therefore much to be lamented, that such a stain upon the Reformation should yet continue unpurged away by a Parliamentary Authority.

But 'till that time comes, Faith, and Patience, with Honeſt Endeavours must be used, that so on the one hand the Laws that are yet in force, be not trampled upon; and on the other hand, no one by the power or force of the Law, be afrighted to an actual Compliance with that which in his very Heart and Conscience he believes to be an Evil. But where the Law is against his Judgment, and Conscience, as in this Case, he ought with Meekness and Patience to submit to the Authority thereof, and be as easie to suffer the Spoil of his Goods, as to receive the benefit of the Law in other Cases, to save and preserve his Goods. For if any Man do desire to be excused upon

the score of his Religion, from the same proportion of Charge that is on his Neighbour's Estate, his desire is unreasonable; for that would be to desire some Worldly Advantage by his Profession, which is an Original Evil, and is as bad or worse than the Receiving or Paying of Tythes. But he that does not consider the *quantum* but the nature of the thing, is not displeased when the Law is fulfilled, without his being a Party in the Execution thereof, since 'tis a Law that he can by no means approve of, and will not fail of doing his utmost endeavour for its repeal: But in the mean time, do not quarrel with the Legislature, nor the Executors of the Law, nor by Force or Cunning seek to Evade the same, but suffer joyfully (not grumblingly) the spoiling of his Goods, as the Primitive Christians did; and he that does not consider to act on this Bottom, cannot be said to be a Conscientious Sufferer, but rather frets and is uneasie because he cannot be permitted to enjoy more Secular Advantages than his Neighbours.

That those that Preach the Gospel, and Labour in the Word and Doctrine, who watch for an opportunity to do good to the Souls of Men, should be so esteemed and provided for, *viz.* not suffered to want any necessary thing for vital use, is too plain just and reasonable for any body to deny; but what our Lord said should be, as indeed it is of great weight with all such Men, *viz.* freely to give, as they have received freely; and to whom they freely give Spirituals, in the same order they make free Return

turns of those Temporal things the other stand in want of. So it was in the Beginning, and so it ought to be now, being in its Original and Progress, both of one side and t'other all Charity, *viz.* the Love (not of Money) but of God, nay even in the darkness of Popish Superstition (when the Primitive True Undeiled Church of Christ was in the Wilderness) after the Saxons had received the Profession of Christianity, even in those days, 'tis plain from the Famous *Selden's* Notes Collected by *Bacon*, that the Maintenance of the Church-Men was *pure Alms*, as may be observed from this, which I have here for Publick Benefit, inserted *verbatim*.

“ I take no notice (saith he) in this Account of the Abbots, and Priors, and other such Religious Men as they were then called, nor can I pass them amongst the number of Church-Governours, or Officers, being no other than as a Sixth Finger, or an Excrecence that the Body might well spare, and yet they sucked up much of the Blood and Spirit thereof; but as touching the Maintenance of those formerly mentioned, who had a Constant Influence in the Government of the Affairs of the Publick Worship of God, and regard of Salvation of the Souls of the People; I say their Maintenance was diversly raised, and as diversly employed, first through the Bounty of Kings and Great Men, Lands and Mannors were bestowed upon the Metropolitan and Bishops in free Alms, and from these arose the Maintenance that ascended up in abundance to the higher Region of the Clergy, but came again
“ in

“ in thin dewes, scarce enough to keep the Hus-
 “ bandman's Hope from Despair, otherwise
 “ had not the Prelates so soon mounted up in-
 “ to the Chair of Pomp and State as they did,
 “ I say these are given in free Alms, or as
 “ Alms free from all Service; and this was
 “ doubtless soon thought upon, for it was for-
 “ merly in president with their Heathenish
 “ Priests and Druids, as *Cusa* Noteth, that he
 “ had *Omnium Rerum Immunitatem*, yet with
 “ the acception of Works of Publick Charity,
 “ and Safety; such as are Maintaining of High-
 “ Ways, Repairing of Bridges, and Fortifying
 “ of Castles, &c. and hereof the Presidents are
 “ numerous, the Work which to this Wages
 “ was appointed, was the Worship of God,
 “ and increase of Religion. And thus not on-
 “ ly many of the King's Subjects were exempted
 “ from Publick Service, but much of the Re-
 “ venue of the Kingdom, formerly Employed
 “ for the Publick Safety, became acquitted
 “ from the Service of the Field, to the Service
 “ of the Bead, the strength of the Kingdom
 “ much impaired, and the Subjects much
 “ grieved; who in those Early Times saw the
 “ Inconveniencies, and Complained thereof to
 “ their Kings, but could not prevail. This
 “ was the Vintage of Kings, and Great Men,
 “ but the Gleanings of the People were much
 “ more plentiful, for besides the Courts which
 “ swelled as the Irregularities of those Times
 “ increased, and thereby enriched the Coffers
 “ of that Covetous Generation, the greatest
 “ part whereof ought by the Canon to go to
 “ the

" the Publick; the best part of the Setled
 " Maintenance, especially of the Inferior De-
 " grees, arose from the good affections of the
 " People, who were either forward to offer,
 " or easily perswaded to forego constant sup-
 " ply for the Church-Men, of their Estates, as
 " well Real as Personal, especially in the Par-
 " ticulars ensuing. The most Ancient of all
 " the rest was the First Fruits, which was by
 " way of Eminency called *Syrick Secate*, or in
 " more plain English, Church-Free, which was
 " always payable upon St. *Martin's* day, unto
 " the Bishop out of that where the Party did
 " Inhabit upon the day or Feast of the Nativity.
 " It was first granted by Parliament in the
 " Time of King *Ina*, and in Case of Neglect
 " of Payment, or Denial, it was Penal Eleven
 " fold to the Bishop, besides a Fine to the
 " King, as was afterwards ordered by *Canutus*.

" After the First-Fruits, cometh to Confide-
 " ration the Revenue of Tythes, the which I
 " find no Publick Act of State to warrant,
 " 'till the Legatine Council under *Offa*. Al-
 " though the Canon was the more Ancient,
 " the Bishop at the first was the General Re-
 " ceiver, as well of those, as of the former;
 " and by him they were divided into three
 " parts, and imployed one on the Poor, ano-
 " ther for the Maintenance of the Church, and
 " a third part for the Maintenance of the
 " Presbyter. But in future times, many Acts
 " of State succeeded concerning this, amongst
 " which, the Grant of *Athelwolfe* must be a
 " little paused upon. Some Writers say, that
 " he

“ he gave the tenth Mansion, and the tenth of
 “ all his Goods, but *Malmsbury*; the tenth of
 “ the Hides of Land. But in the Donation it
 “ self, as it is by him Recited, it is the tenth
 “ Mansion. But *Math. Westm.* understands
 “ that he gave the tenth part of his Kingdom:
 “ But in the Donation by him Published, it is
 “ *decimam partem terru mee.* In my Opinion
 “ all this being by Tradition, little can be
 “ grounded thereupon, the form of the Dona-
 “ tion it self is uncertain, and various, the
 “ Inference or Relation more uncertain and
 “ unadvised; for if the King had Granted that
 “ which was not his own, it would neither be
 “ accounted Pious or Rational. Nor do we
 “ find in the Donation, that the King in pre-
 “ cise words gave the Land, or the tenth part
 “ of the Land of his Kingdom, but the tenth
 “ of his Lands in the Kingdom. And the Ex-
 “ emplification Published by *Math. Westm.*
 “ Countenanceth the same, albeit the Histo-
 “ rian observed it not.

“ But suppose that the Kingdom joyned with
 “ the King in the Concession, and that it was
 “ the Course to pass it only in the King's
 “ Name, yet could not the tenth Hide, tenth
 “ Mansion, or tenth part of the Kingdom be
 “ granted, without Confusion in the Possessions
 “ of the People; for either some particular
 “ Persons must part with all their Possessions,
 “ or else out of every Man's Possession must
 “ have issued a proportionable Supply; or
 “ lastly, a tenth part of every Man's Posses-
 “ sion, or House and Land must be set forth
 “ from

“ from the rest, or some must lose all, and become Beggars, to save others.

“ All which are too equally Improbable; nevertheless I do not take the thing to be wholly Fabulous; but may rather suppose that either a tenth was given out of the King's own Demefnes, which is most probable, or else the tenth of the Profits of the Lands throughout the Kingdom, and that it was by publick Act of State.

Thus far he. Next I shall give you a Short Quotation out of the Treatise of Benefices, by Father Paul.

“ In *France* (saith he) the Bishops made by the King, betook themselves to all Temporal Things, which the Abbots did likewise, who furnish'd the King with Soldiers, and went to the Wars in Person; not as Religious Men, to perform the Office of Christ's Ministers, but Armed and Fighting with their own Hands; of which Cause they were not content with the 4th part of the Goods, but drew all to themselves. Whereupon the Poor Priests who Administred the word of God and Sacraments to the People in Churches, remained without a Livelihood; wherefore the People out of their Devotion Contributed unto them part of their own Estates; which being done, in some Places more Liberally, and in others more sparingly, Complaints arose about it; sometimes because when 'twas often treated how much that should be which was to be given to the Vicars, or Curates, it went for a Common
“ Opinion,

“ Opinion, to be Convenient after the Exam-
 “ ple of God’s Law in the Old Testament, to give
 “ them $\frac{1}{10}$ th, which being Commanded that
 “ People by God, it was an easie thing to Re-
 “ present it under the Gospel of Christ, as
 “ due also. Tho’ indeed nothing else be said
 “ of it by our Lord, and by St. *Paul*, but that
 “ necessary Maintenance is due from the Peo-
 “ ple to the Minister, and that the Minister
 “ or Labourer is worthy of his Hire, and he
 “ that serves at the Altar, ought to Live by
 “ the Altar, without prescribing any determi-
 “ nate quantity, because that in some Cases
 “ the Tythe would be but little, and in other
 “ Cases the Hundredth Part would suffice (but
 “ continues he) because this is a Clear thing,
 “ and that hereafter we have need of handling
 “ it more difusedly, he says no more now.
 “ But that in those days, and for an Age after
 “ the Sermons which were made in Churches,
 “ tended to nothing else but Proofs and Ex-
 “ hortations to pay Tythes; nay to that de-
 “ gree, that as he saith, they seemed to place
 “ all Christian Perfection in paying of Tythes.
 “ So that giving the Clergy an Inch, stir’d up
 “ their Covetous and Ambitious Minds to take
 “ at last (when they had the Sanction of the
 “ Law) an Ell.

The same Author in *fol. 33.* goes on thus.
 “ But as touching Tythes, saith he, there are
 “ two Opinions, one of the Canonists, the
 “ other of Divines.

“ The Canonists say, that Tythes are *Jure*
 “ *Divino*, because in the Old Testament, God
 “ gave

" gave Tythe to the *Levites*, as the Holy
 " Scripture relates; and 'tis no wonder they
 " say so, because they are not vers'd in the
 " Reading of the Sacred Books, their Profes-
 " sion not being to understand the Mysteries of
 " Christian Religion, which is that God gave by
 " *Moses* to the Jewish People the Law, which as
 " to Ceremonial and Judicial things was proper
 " to that Nation, until the Coming of Christ,
 " who was to take away the obligatory Power
 " of it, so that the Law of Tythes, is indeed
 " *Mosaically* Divine, but not naturally Divine,
 " or Christian, and it obligeth only that People
 " at that time, now it obligeth none. In these
 " and many other Occurrences, saith he, where
 " these Men (the Clergy) alledge the old
 " Scripture for their Interest, subjoyning there-
 " unto, that it is *Jure Divino*, it behooveth
 " to distinguish their Equivocation: That that
 " which is *Jure Divino* Natural, or Christian,
 " obligeth us; but that which is *Jure Divino*
 " *Mosaical*, obligeth us not.

All these things Considered, and from whence
 they came, we must needs allow there is a great
 deal of Reason for the refusing to uphold the
 Law of Tythes, but no Reason to deny 'em
 to——belong to the Jewish Ceremonial Law;
 since that Law that declared them due to the
Levites, in the same place declares the Cere-
 monious manner of offering them, which is in
 these words; viz. *But the Tythes of the Chil-*
dren of Israel, which they offer an heave-offer-
ing unto the Lord, I have given to the Levites
to Inherit; therefore have I said unto them,
 among

among the Children of Israel they shall have no Inheritance. And ver. the 26th, When the Levites take of the Children of Israel the Tythes which I have given you from them for your Inheritance, then shall ye Offer up an heave-Offering of it for the Lord, the tenth of the Tythe, and your heave-Offering shall be as the Corn of the threshing-floor, and as the fulness of the wine-press, and that was a Cake of the first of the Dough, and the Feast of Tabernacles, for Rejoycing seven Days together; which shews that in the Beginning, and End, the whole and every part belonged to the Ceremonial Law; which all Christendom in words Confess Jesus Christ has abolish'd; and yet in Honour of the Jewish Polity, or their own Diana, too many are for keeping the same up in full Force and Virtue, as if there never had been any such Person in the World, as the Messias. Which is as great a Scandal upon the Christian Religion, as the Law now in force in England, in favour of God, and Holy-Church, is a Scandal upon the Reformation; and therefore every Man whose Conscience is touch'd with the sense of the Vanity hereof, ought with Christian Patience and Fortitude, discharge himself faithfully, as becomes both a True Englishman, and Good Christian.



RELIGION
AND
REASON
UNITED.

By a Lover of his Country.

The Second Addition.

L O N D O N :

Printed in the Year, 1712.

RELIGION

AND

REASON

UNITED

43

By a Letter of the Country.

520

The Second Addition.



Printed in the Year 1712.

THE
PREFACE.

Sober Reader,

THE Design of the following Discourse, is, an Essay to Allay, if Possible, the Heats and Animosities, with which one Party, or Religious Society, treats another; that if they cannot Unite in Judgment, they might, for the Ease of the Government, their own Interest, and Benefit of Posterity, Unite in Affection: For as we have not all alike Outsides neither in Shape or Complexion, no more are our Intellectual Conceptions.

And as it would be Madness to Quarrel about the First, so it would be little less to Persecute about the Last.

The P R E F A C E.

'Tis true, the Primitive Christians were of one Heart and Mind; but that which made them so, was, the Sword of the Spirit, not of the Magistrate: And where that Spirit rules, it will produce the like Effects, but without it, 'tis Vanity to think of bringing People into such a Unity; but much more Vain to think of Persecuting People into it: Since 'tis God that must Perswade Japhet to dwell in the Tents of Shem; and till by him Men are so Perswaded, the Magistrate loseth his Labour to force into that Tent or Church, that at best is but supposed to be the True One.

One thing I intreat my Reader (viz.) That he would endeavour Rather to Re-examine his Conscience, and Retrospect his Education, to know whether his Faith and Practices are Reasonable, than value himself upon Church-Membership.

Religion

Religion and Reason UNITED.

HAD Mankind no Divine Impression on his Mind of a Deity, or of the Immortality of the Soul, of a future State of Rewards and Punishments:

'Tis reasonable to suppose, that the greatest part would avoid troubling either their Minds or Heads about what is called Religion.

But this Language would be as Universally heard and believed, as expressed (*viz.*) *Let us Eat and Drink, &c. for to morrow (there's an End of us) we must Die.*

But since the Contrary is most certain, and that all the Inventions of Men, and Artifices of Satan, are not able to Suppress, or totally Silence, those Dreadful Alarms we are made to hear in our own Consciences; it becomes our Interest, as well as Duty, to apply our selves, with all fervency of Spirit, to such a Course of Life, as may *First* free us from that Perturbation of Mind, which infallibly is (sooner or later) entail'd on an Evil Conscience: And *Secondly*, obtain the Assurance of a Lot in

that future Peace, Kingdom and Glory, that shall have no End.

Religion then is that Science, which perfectly to Understand and Practise, is the only means for accomplishing the aforesaid End (*viz.*) Quiet the Conscience here, and Assure the Soul of Blessedness hereafter.

True it is, the Word hath often been abused, and the intent of it not seldom mistaken; yea, to that degree, that what God designed in it (who is Just and Reasonable in all his ways) for an Universal Advantage to Mankind, hath been engross'd, and made the property of a Party, who have been so far from Converting and Curing of Souls by it, that it hath not fail'd of being the greatest Stumbling to those that have taken reasonable ways to save their own.

And this hath chiefly sprung from Two Roots: The First is, the Immorality of those pretended Doctors, whose pernicious Example have had this Effect, either to make the Observer Conclude, there is no such thing as *Religion* in the World; but that talking of it is only a Political Contrivance to subject the People, that they may be the more unlike to give their Superiours Trouble in Governing them.

Or else that this Doctor is but a meer *Quack*, who Prates about *Religion* no otherwise in Earnest than to get Money by it; which, what a vast Prejudice that is to the Cause of *Religion* in general, is not hard to determine. For if he that seems devoted to *Religion*, gives no better Proofs of the Power and Vertue of it, than only

ly to talk of Curing others, whilst his own Distemper is so Notorious, no Marvel if others that are Afflicted despise both the Man and the Means; the last as Defective, as the first a meer Fop.—Thinking Men, who have the use of their Senses, and believe the Service of God to be Reasonable, as well as Religious, are of the Judgment, That 'tis Impossible for the Design of Religion to be answered, until by a Purge of the Law, these Blasphemers of God and Religion, and Prophaners of all that is Sacred, be totally Ejected; and a Bar set at the Church Doors, to Prohibit every such Person from taking the Name of the Holy God, or his Religion in their Mouths, under any such Character.

And that this seems to fall under the Magistrates Observation and Correction, as well as Cure, is not hard to Prove: For, if God will not hold him Guiltless that takes his Name in Vain, ought not the Magistrate, who is God's Minister of Justice, look to it, that none pass his Stamp of Approbation, that are so absolutely Excepted in the declared Law of him, the Magistrate Represents?

For if God saith, *I will not hold him Guiltless that taketh my Name in Vain.* And the Magistrate saith otherwise, What Account will he give of his Trust and Stewardship?—And if he that is an Immoral Ecclesiastick, don't take the Name of God in Vain, in the worst Sense, Pray what is the Sin and Guilt? Indeed there is one case in which it is not in Vain, and that is the same with the common Beggars, (viz.) To get Money, whose Prayers and Blessings are

the same Minute turn'd into Curses, and their Light into Profound Darkness, if no Oyl appears to continue the Lamp.

But to proceed, if Men of Immoral Conversations shall be admitted (or connived at) by the Magistrate, to be Pastors over the People, to feed them with Holy Food, 'tis certain, that in a little time, *Religion* will be wholly Lost, and the *People* Starved, instead of being Fed, and Destroyed, instead of being Saved; For how is it possible for him to Feed a Flock that never had ought to Feed them withal? And that the Immoralist hath nothing to Feed them withal that is Good, is Evident; since himself to all Goodness is a Reprobate.

Again, no Man can lead another farther than he goes himself; but how far the Immoralist is gone in the Way of God, is not to be disputed. Again, the Blind are fit to be Leaders to none; and none but those that are so with a witness can esteem them fit for it: But if such will follow them, our Saviour tells us where the end of their Journey will be. But who is a Blinder Creature than an Immoral Clergy-Man. However, none but the Reverse to him can see God.

Therefore, they that would go to God must have better Leaders, or else they can never come to him. But to

The Second, which is *Ambition*, it is a Passion that, like *Pharaoh's* lean Kine, Devours all that comes in the way of it, and is nevertheless as Hungry and Ill-favoured at last as at first: That Kingdom or Common-Wealth that

is Infected with store of 'em, shall never be at Rest long; unless they have the liberty to Gore those themselves have Voted Heterodox, and to furnish them with Tools to do it, *Cum Privilegio*; nothing like Interweaving themselves with the State. So that the Civil Magistrate shall be made Believe, 'tis his Duty and Interest always, either to confer more Honours and Profits on them, or else to suppress their more Vertuous Neighbours, under the Notion of their being *Hereticks*; which is not the least Prejudice to *Religion* in general, as well as it is not seldom the like to the State; since the common People are more inclinable to favour and unite with the Sufferer, than joyn with the Persecutor; Suffering (generally speaking) rather making Profelytes, than answering the End of the Persecutor; especially where the Sufferer has the answer of a better Conscience than the Persecutor, which not seldom is the priviledge of Dissent. But if Vertuous Living under a Dissent from a National Church Liturgy be interpreted Irreligious, and renders the Professors Obnoxious to the Laws, whilst Immorality goes Unpunished: How is it possible that the Interest of *Religion* can be advanced, since the Sufferings that attend a Vertuous Man, are greater than what falls upon the Irreligious and Profane? Which shews, that whatever Pretences are made for *Religion*, the Practice is unreasonable; and therefore is no longer held for Truth, than whilst the Rod obligeth the Fearful and Cowardly to say *Amen*, contrary to the Perswasion of their own Minds.

But

But three things are the design of the Ambitious *Clergy-Men* (viz.) *Wealth, Honour and Power*; all which renders Religion the more doubtful and unreasonable: Since *neither* was the mark, that the best Example that ever was in the World aim'd at, but his Doctrine and Practice the reverse to it all. And that they can be his Followers and Disciples, that thus apparently contradict both his Doctrine and Practice, is unreasonable to believe. And therefore, that *Church* that will indulge Ambition in her *Clergy*, is as remote from the Basis of true Religion, as she that Connives at Immorality; and *both*, the reasonable part of Mankind must conclude to be a great way off from Truth, and consequently Irreligious and Unreasonable. Nor can it be thought Reasonable, that ever the Civil Magistrate should be able to allay those Evil Spirits, that such Ambitious Men are able to raise from the contrary Winds of Doctrine, that will inevitably blow in a National Church, which will make more work for the Magistrate to reconcile, than he is capable of performing, as many Instances might be brought for Proof. Besides, till they all speak one and the same thing at home, 'tis unreasonable to think, that Dissenters should return to that Church which is not in Unity with it self.

But again, an Ambitious *Clergy* cannot bear contradiction: And therefore, when what they have stamp'd with the Seal of Orthodox meets with a Non-reception, the Sword of the Magistrate must be employed to force its entrance; which

which is so much the more Irreligions, for that it is so unreasonable; since 'tis reasonable Arguments, and not Blows, that must Convince the Understanding; and till the *Clergy* can furnish themselves therewith, they are never like to be free from Dissenters.

But if their Ambition will admit of no Competitor (as most certain it will not) nothing but Persecution can follow their Venomous Doctrine, where the Magistrate is become ~~more a Part~~ **than the common father** of the People. Which, that he may not, is the humble Request of all his Dissenting Children; that though he hath an Eldest Son, he may not, to Gratifie *his* Ambition, destroy the rest from enjoying their Natural Birth-right. In short, to make an Image, and then by the help of the Civil Magistrate, oblige every body to fall down and Worship, upon pain of Corporal and Pecuniary Punishment, is what hath produced so much Irreligion, &c. in the World, and frustrated the design of Religion in general, as well as been a **Stumbling Block** in the way of those Seekers that would extreamly rejoyce to find the way that leads to Everlasting Blessedness. (obscured by the Dust the Immoral and Ambitious *Clergy* have raised) which tho' they, *viz.* the common People, know but little; yet know so much, that Immorality and Ambition is never the way to it.

These things being premised, the following Considerations are *Candidly Offered* to the Serious Thoughts of the Impartial, for Cure of our present Maladies, that the just and reasonable design

sign of Religion may be answered, that God may be glorified, our Consciences eased, and Souls saved: That the Government may be freed from unnecessary Trouble, and the People enjoy perfect Tranquility.

First, That it's not Opinion, but Holy Living is the design of Religion.

Secondly, That the Principles that lead to it are few, reasonable and plain.

Thirdly, That making of *Creeds*, not to be found in Holy Scripture, is at best but Imaginary, or making an Idol, and therefore not to be bowed unto.

Fourthly, That Liberty of Conscience is every Man's Birth-right, and that it cannot be invaded, without violating the Laws of the Land.

Fifthly, That Morality may be encouraged, since it is so great a part of Religion, that without it none can be Religious.

1st. That it is not Opinion, but Holy Living is the design of Religion.

It was the Condition of the great Charter, granted to him that was the Patriarch of the Church, before the Law, on Tables of Stone, was given to his numerous Posterity (see Gen. 15. 1. compare with Gen. 17. 1.) *Walk thou before me, and be thou perfect, &c.* No written Law now, consequently no Creeds; yet the Law written in the Heart was Abraham's Rule, by which he was to walk before God to Perfection.

Heb.

12. 14.

Again, *If without Holiness no Man can see God*, without Holiness no Man can walk with him; But the first is true, therefore the last.

For

For want of it the Old World was destroyed; because of it (and not untelligible *Creeds*) *Noah* was saved, *Gen. 6. 9.*

The Tenor of the Covenant in *Horeb* center'd in it, (*viz.*) to implant *Love* and *Fear* in the People to God-ward, that thereby they might be kept from Sin, (*Exod. 20. 20.* compare with *Deut. 30.*) but what that Dispensation began, the Gospel finisheth; what that pointed out in Types and Shadows, the Gospel substantially compleateth: Which is to give *Power* to do, as well as *Light* to know, what the good and acceptable Will of God is; since on the knowing and doing thereof our present and future Happiness depends; and this is as it must be the only design of true Religion.

Again, Let us consider what the Institutor of the *Christian Religion* saith hereupon, (*Mat. 7. 21.*) *It is not every one that saith, Lord, Lord, but he that doth the Will of my Father, that shall enter the Kingdom of Heaven:* From which we are to take Notice.

1. That acknowledgments to unquestionable Truths (such as calling him *Lord*, that is the unquestionable Lord and God, and praying to him as the only Lord and Saviour) doth not entitle Men to the Kingdom.

2. But doing the Will of God, is, not only prefer'd to the acknowledgment of him as Lord, but made the only Condition, upon which admittance into the Kingdom is granted. For in the next Verse he adds, *Many (saith he) will say to me, Have we not Prophefied in thy Name, and cast out Devils, and done mighty Works,* (per-

(perhaps built Churches, Hospitals, &c.) in thy Name. All which was not done by *Infidels*, but by them whose Judgments and Understandings (as well as Opinions) were strong concerning the Verity of his Authority, yet for all this Knowledge and Profession, and at some times Enjoyment, Depart from me, &c. was the Sentence, grounded upon their evil Works; for though they knew much, and professed much, and enjoyed much too, yet they were Unholy, Hearers, and not Doers, Knowers of his Will, but Doers of their own: And therefore shut out of the Kingdom.

Thus much from Christ himself, in Vindication of the First Proposition: Next, let us hear what His Apostle (as well as the Gentiles) saith to the matter in hand, see 1 Cor. 13. where he tells of Gifts, as Prophecies, Tongues, Knowledge of all Mysteries, Hospitality towards the Poor, and Faith to remove Mountains; yea, to lay down Life for Opinions sake: Yet all this (he saith) without Charity (or Divine Love) is but an empty Sound, &c. I hope my Authority is so far Unquestionable, that I need seek for no farther Proof for my Assertion, (*viz.*) That 'tis not Opinion, but Holiness was and is the Design of Religion; for without it, Religion is no more than a Body without Breath or Spirit, which will soon putrifie, to the Annoyance of all that are near it.

Now if Holiness of Life was part of the universal Creed of all the Christian World, and the Hearts and Heads of Men were as much taken up with thinking how they might practise

rise it, as their Hearts and Heads are full of Matters of far less Moment (I will not say what, though all the Presses in *Europe* has been filled with it, as well as many Goals crowded, Goods spoiled, and Lives lost about it) it would be a happy Day for us.

But that I may be plainly understood, I add, that by *Holiness*, I mean such a strict, awful, and circumspect Life, as with Detestation and Abhorrence, shuns those Paths that leads to the breach of Negative Precepts, as well as with Fervency of Spirit, suitable to the Nobility of the Cause, is studious to approve it self in the Performance of what is enjoyned *to be done*, by the same Authority; the other, as above, is *forbidden*; and in short, is no other than a Life conformed to the Will of God, in denying all Ungodliness on the one hand, and pursuing all Vertue on the other hand.

And that this is the great design of *Religion*, is reasonable to believe, both from Reason it self, Scripture, and Divine Inspiration; and he that so lives, deserves the Protection of all Civil Governments, being the best of Subjects; for he never gives the Magistrate trouble: Since he that bears the Sword, is, *for a Praise to them that do Well*, and is only a Terror to Evil Doers, which such a Man is not. From what hath hitherto been said, these Considerations will naturally follow.

First, That he that made us Holy and Good at first, and put us in a Capacity so to continue, and sent his Son to break our Bonds by his Death, desires that out of our Laps'd State we may be Resto-

Restored, to Live in a perfect Union and Fellowship with him again, to all Eternity, *Ezek.* 18. 32. and 33. 11. *Rom.* 5. 18, 19. *1 Tim.* 1. 15. and 2. 3, 4, 5, 6. *Titus* 2. 14. *1 John* 3. 7.

Secondly, Nevertheless, without doing his Will, 'tis impossible to enjoy that Union and Peace, &c. *Mat.* 7. 21, 22.

Thirdly, That his Will is our Sanctification or Holiness, *Luke* 1. 74, 75. *1 Thess.* 3. 13. and 4. 3. *Rom.* 6. 19, 22. *2 Cor.* 7. 1.

Fourthly, That he which hath ordained the End, hath also provided the means, *Gen.* 3. 15. *Deut.* 18. 15. *Ezek.* 18. 32. *1 Tim.* 1. 15.

Fifthly, That that means is Primarily the *Second Adam*, or *Lord from Heaven*, by whom the universal Gift of Grace is bestowed on all Men; prejudiced by the Fall of the *First Adam*, Secondarily by the Holy Scripture, and a Spiritual Ministry, &c. *Rom.* 5. 18, 19. *Tit.* 2. 11. *Ephes.* 4. 11, 12.

Sixthly and *Lastly*, This Gracious Gift so universally given, is, *Grace for Grace*, *Light for Light*, *Spirit for Spirit*, to Spirit or Quicken us to Holiness, and is as much the Common Priviledge of all Men, as all Men were Damaged by *Adam's Fall*. (*Luke* 2. 27, 28, 29, 30, 31, 32. *John* 1. 9, 16. *1 Cor.* 12. 7.) And if so, there is no Reason for the *Church of Rome*, or any other *Church*, to impose Articles of Faith on others, or Monopolize, *Religion* or *Truth* to themselves; since he that Lives conformable to this Gift, is a Member of that Church that *Jesus Christ* is Head of: And he that hath Faith herein, hath the *True Faith* mentioned in the

11th of the *Hebrews*; and is that Faith deliver-
 ed to the Saints, for which they are to contend
 (but not Fight nor Persecute, since the way of
 their contending for it was by Argument and
 Suffering, and not Persecuting) according as
 the Apostle saith, *Gal. 5. 14. The fulfilling of the
 whole Law, is in Loving our Neighbour as our
 selves.* And vers. 6. saith, *Circumcision nor Un-
 circumcision availeth nothing, but Faith that work-
 eth by Love :* But Creed-making Works not by
 Love, but Strife and Envy, and is almost
 always followed by Persecution. In short,
 that Faith which works by Love, is the Im-
 mediate Gift of God, that enables Man wholly
 to trust or depend (without any manner of
 doubt, with respect to his Body as well as Soul)
 on the Invisible God; but such an intire Trust
 and Depending cannot be where purity of Heart
 is not: And a Thousand Articles of Faith will
 not make one Heart Clean, it being made *so
 only* by that Spirit or Gift abovesaid: So that
 he who hath the true Faith is not without the
 true Love (for they are inseparable) which
 worketh (like Leaven) every Man into Humi-
 lity, Patience, and all other Christian Vertues;
 and against such there is no legal Law: But
 to bring forth contrary Fruit (such as Im-
 morality, Ambition, Envy, Wrath, Persecu-
 tion, &c.) As it is no part of the Christian Re-
 ligion, so it is very unreasonable to number
 any such among the Religious. Thus, I hope,
 I have made it plainly appear, that 'tis not
Opinion, but *Holiness* that answers the design
 of Religion.

2dly, That the Principles which leads to Holiness, are *Few, Plain and Reasonable*; and consequently all that are not so (or from unquestionable Authority, such as is the Holy Scripture) may be rejected without censure: Since what is not of Faith (in Point of Principles and Doctrine) is Sin; and if we are warned not to *suffer* Sin to lie on a Brother, much more are we forbid to force him into it.

But to proceed, that there is a *Supreme Being* from which we derive *ours*, and by which we are upheld and protected, is undeniable; that we are under strong Obligations, both of Gratitude, Duty and Interest, to pay Worship, Obedience, &c. To this Supreme Authority, is likewise unquestionable; that a defect in Performance hereof renders us Culpable; and that a Violation of his Laws is of that Provoking Nature, that Justice cannot remit; this we plainly saw verified in the Persons of our first Parents, who were not only defective in their Positive Duty, but precipitated themselves into a Violation of that Negative Command their God gave them; which Transgression cost them Dear, (*viz.* Loss of Paradise) as the just Retribution of their Disobedience: Nevertheless when Justice had thus punished for Sin, Mercy was ready to commiserate; when Justice had wounded, Mercy was for Healing: Thus he that was Infinite in Justice, was as Infinite in Mercy, by promising and giving that *Seed*, which should *bruise the Head* of him that had broken off poor Man from the true Root and Foundation of his Happiness; and by the Operation

tion thereof was he restored, made whole, and united to his Sovereign Lord again.

And this Seed *Solomon* calls *Wisdom*, through which (saith he) *Men were Saved, and Adam restored out of his Fall*, *Wisd. 10. 1.* This *Wisdom* or *Seed* was no sooner promised, but gave, Inwardly and Spiritually (though not Outwardly 'till the fulness of time, that *Jesus Christ* was Born of the *Virgin*) and hereof all good Men, through every Generation, partook, and were made so by the Power and Vertue thereof: *But when the Unrighteous went away from her* (and would not be govern'd thereby) *in his Anger he Perished, wherewith, he Murthered his Brother*, vers. 3. Here was and is the Original of all Persecution about Religion ever since: For by going from her, Men lose that Allegiance and Duty that is incumbent on them, by which they first make themselves Enemies to God; secondly to *Jesus Christ*, to whom all Power in Heaven and Earth is committed, that he by his Authority might subject them to himself in Righteousness, Holiness and Truth. And lastly, by their Pride and Ambition, Enemies to one another.

And this is likewise the true Reason there are so many *Lo-heres* and *Lo-theres* in the World, and so much *Irreligion*, *Unreasonableness*, *Immorality* and *Hypocrisie*, as there is. Nor can we reasonably expect it otherwise, till Men come to that Principle in themselves, that will subject them to their Maker and Redeemer. And then, as a Natural Consequence, will there be true Love and Peace one towards another.

Now, as was said in the beginning of this Discourse, we are not left without a Witness (*viz.*) We are not left to our selves, nor without some sense of a God, nor of the Obligations we are under to him, according to Holy Writ; compare *Mal.* 3. 5. with *Acts* 14. 17. And this Witness will be faithful to us, as well to Testifie against, as for us, according to our Deeds, &c. therefore call'd the *Faithful and True Witness*, Accusing or Excusing us, *Rom.* 2. 15. *Rev.* 1. 5. This is the Law written by the Finger of God in the Heart of Man.

This is the Divine *Logos*, that speaks to and in the Soul, in which is hid all the Treasures of Wisdom and Knowledge; *It is the true Light that Enlightneth every Man that cometh into the World*: It is the Inspeaking Voice that saith, *This is the Way, walk in it*, *Isaiah*.—It is to the World of Souls, as the Sun in the Firmament is to *Bodies*, gives Light, and causeth Production.

It is the Inward and Spiritual Appearance of the promised Seed, that *Bruiseth the Head of the Serpent*, within us, as it did outwardly in that Blessed Person (*viz.*) *Jesus Christ*, when he Triumphed over him in our Natures; for in him, the Fulness was, but in us by Measure, every one according to the good Pleasure of God.

Finally, this is that **One Universal Principle** (tho' express'd after many, and by different Names) of Light and Life, which Impowers that Soul that receives it (in perfect Love) for its Guide and Monitor, To fulfil Gods holy Will, which is our holiness:
And

And as he that resists it, incurs Damnation; so he that Conforms to her Divine Instruction, will not fail of obtaining an Assurance of that Incorruptible Crown of Blessedness, which God the Righteous Judge freely bestows on every such Believing and Subject Soul, 2 Tim. 4. 8.

By this time, I hope I have made good my Second Assertion, (*viz.*) *That the Principles that leads to Holiness are not many, nor perplexing the Brains or Understanding, but plain and familiar, and answers the reasonable part of Mankind:* Since in it is nothing above the Reach of Right Reason to comprehend, as in it is nothing below what is Essential to our Peace and Happiness here, and Blessedness hereafter.

3dly, Since then it plainly appears, the Religion of God's making is not such a *Mysterium Magnum*, as by some Persons it hath been Represented, for what Reason I will not say, (though 'tis not hard to guess:) I say, since Religion has so much Reason in it, and carries such clear Demonstration with it; the making so many Tedious Unintelligible, as well as Unreasonable Articles of Faith, with this *Anathema* at the Tail of them, *viz. Without which 'tis impossible for a Man to be saved*, has been a vast Prejudice to the Credit of Religion in general; tho' it hath gratified a Party, whose Consciences are stretch'd so wide, that nothing that has the appearance of Profit or Honour will make 'em Keck: Yet at the same time, the Man of Religion indeed, who makes Conscience both of his Words and Works, chooseth

rather to Suffer both Reproach and Persecution, than Subscribe to what he cannot understand.

I cannot forbear thinking, that most Religious People know, there are many Points of Divinity which are most certainly *Believed*; yet perhaps are rarely exprest: And he that Believes them, has the advantage and benefit of his *Own Faith*, by his so having it to himself, which ought not therefore to be imposed on another; since all Truths, profitable for us to know, are not seen at once: Nor are all Men a-like capable of understanding them.

Besides, the common Prejudice of Education should be considered: And therefore to dismember Persons from the Church, purely for Errors they *cannot* help, is very hard: But to Unchristian them, because they cannot Subscribe what they *do not know*, nor are able to comprehend, and which their Adversaries have *only Conjectures* about, is so Barbarous, Irreligious, and Unreasonable, that words are too short to set it forth.

But in my Opinion, nothing can be more reasonable, or tend more to the Promotion of Religion in general, than for all Parties in Conjunction with the Civil Magistrate, to make that the Creed of all Perswasions, which all Perswasions agree is *Sacred*, and of Divine Authority; to wit, the *Holy Scriptures*, because they excite to Holiness: And where any Difference shall arise about the Interpretation thereof, that may affect the Body Politick, the Civil Authority should Interpose, to *Oblige* all Parties

Parties to *Unite in Interest* (*viz.*) the *Peace and Prosperity* of the Nation; if he could not Oblige them to *Unite in Charity*, the Christian and Religious Bottom. The First, the Magistrate hath Power to command: The Latter, if we are true Christians, cannot be denied.

But where either Party which is uppermost (for the Wheel goes round) shall exercise their Power, *first* to exalt themselves in Honour and Wealth upon the *Credit* of Religion; and *secondly*, abuse that Power to make Traps for their Neighbours, by cramming Creeds, &c. down their Throats, which cannot be understood by them, and which the others have no Authority from Holy Scripture to impose: Most certain it is; As it is to turn Persecutors for Religion, when Religion it self forbids it, and is in it self both Unreasonable and Irreligious; so it is of that Provoking Nature, that will in the End inevitably draw down God's Righteous Judgments, to the Desolation of that Kingdom, or Commonwealth, where such Methods are taken, and finally prove the overthrow of that Church which promotes such a Work. But without looking for a Stroke from the Hand of Heaven, 'tis no good Policy, since 'tis the first Foundation to Schism.

For had not the Church of *Rome* imposed more Articles than she had Authority from Holy Scripture for, and made an unreasonable Market of *Indulgences*, &c. the *Protestants* could have had no reasonable Colour for their Revolt; but the first is true, and so is the last.

Again, had the Church of *England* imposed no more than the Holy Scripture had warranted Her in Matters of Faith; nor any Discipline, but what might reasonably be Collected from them: Nor any other Practices by her *Clergy* than what was Honest, Just, and of good Report, as becomes Ministers of Jesus Christ; the *Dissenters* Separation had been a Ridiculous Thing. Whereas it appears now to be so Grounded, that the Strength of the Church is not able to Convince nor Confute them.

In short, if the 39 *Articles* were not half so many as they are, and more clear than some of them appear to be. And if the *Creed*, commonly called *Athanasius's*, were reduced to that of the *Apostle's*, or *Nicene-Creed*, which as they are less Perplexing, so they are as Substantial, and would engage more to unite in the Truth thereof, who are now too often rather Stumbled, than Excited to be Religious: It would tend more to Peace, if not Unity.

Again, if the *Presbyterians Assembly of Divines* had not made such a horrid Blunder, in their *Westminster Confession of Faith*, as they did, by Asserting such and such Principles for Orthodox, with a pretended Authority from Holy Scripture, which, upon Examination, no more answered their Design, than the first of *Job* proves the Divinity of Christ; they might at that time have enlarged their Dominion, and, like the *Jews*, made *Proselytes of the Covenant* in abundance: But when People see, first, an Arbitrary Power to impose; and, secondly,

secondly, so much weakness in their Proofs, no marvel if they were left also, as they left others.

Nor had the Synod of *Dort* any better success, especially in *Holland*, where the Remedy prov'd worse than the Disease: Nor was *England* free from the dire Effects thereof; as all *Europe* felt the like by the Council of *Trent*.

'Tis very evident, that the several Councils, Convocations, Synods, &c. that have been called to settle *Articles of Faith*, have rarely avoided Exercising such a Dogmatical Power, to the straining the Principles of Religion, beyond, not only the Line of Holy Scripture, but the Staple of Reason and common Sense, to the vast prejudice of Religion, And therefore no wonder if the World be filled with Schisms. In days of old, the Ancient Land-Marks were not to be removed, without a severe Penalty; and most certain it is, neither wider nor streighter must we set them, than the Holy Men of old did, unless by the same Authority they had: And how that was, the *Holy Scripture* plainly demonstrates.

And until *That* be our general *Creed*, without far-fetch'd Consequences, we cannot reasonably expect to be free from the trouble that attends, what is called *Schism*; and where that is, Persecution commonly follows; for Non-conformity, though it be but to an Image, and not the true God: And what a Prejudice that is to the State, to be torn in pieces by Factions (to say nothing of Religion it self,) woful Experience hath taught us. This, with the
Immorality

Immorality and Ambition of the Clergy in King James the First's Time, laid the Foundation for the Ruine of his Son, and with him Three Kingdoms, according to F. O. in his Observations on K. J.'s Reign: "Our Divines (saith he) for the generality, did Sacrifice more to *Bacchus* than *Minerva*.

"Again, nor did the notorious Debauchery of the *Episcopal Clergy* add a little to the Rent, (made by those called *Puritans*.)

"Nor did the sudden Translations of Bishops, from less to greater Sees, give time to visit sufficiently their respective Charges; being more intent upon the Receipt of such Taxes, as a long abused Custom had Estated them in, than upon Reformation: For from the Pulpit came all our future Miseries; God not being served there as he ought, &c.

I take the more notice of this, because himself was no favourer of *Puritanism*, but of the other side.

For the Security therefore of the Government, Ease of the Magistrate, and Peace of the People, *Creeds* not to be found in Holy Scripture: And an Ambitious and Immoral Clergy; by the common Voice of Mankind, should be totally Rejected.

Which leads me to my Fourth Proposition (viz.) That Liberty of Conscience is every Man's Birth-right.

ably, By Liberty of Conscience, is not meant a Liberty to Licentiousness; for no Man that is *Compos Mentis*, will pretend Matter of Conscience to commit Wickedness. But by Liberty

Liberty of Conscience, I mean, for every Man to go to what place he please to worship God, in that way he is perswaded is the Right Way, and to hear that Preacher that he likes best. As for Instance, I cannot see any Prejudice to the State to Indulge the *Jews* in the Exercise of their Religion; which, of all Perswasions, has the least Reason to desire or expect it; yet, we find *our* Superiours have thought fit to indulge them *already*, as well as *other States* do; for they rarely suffer for their Religion: Perhaps 'tis because the Blessing that attends Sufferers is none of their Portion. However, if they Sin against their own Knowledge (but we cannot say they do) they will suffer for it, from his Hand that knows their Hearts: But if they know no better, 'tis unreasonable to Punish Men for what they cannot help. Therefore their Synagogues, provided they do nothing against the State, can be no Prejudice to the Government. Nor can Praying to Saints, Auricular Confession, Pilgrimages, &c. hurt the State, provided those that have the vanity to think such things their Duty, may appear Publickly to perform it. But if they are deprived thereof, no opportunity will be neglected to get that by stealth; the Omission of which they firmly believe cannot be forgiven them: And when such Persons get together in that manner, they are not only Incouraged to continue that Practice, but are Warmed with a Belief, that these Rugged Paths are the only Way to Glory; and therefore in time will be so inured to it, that they will bid Defiance even

even to Death it self; which not seldom is the most effectual Way to increase, and not suppress any Faction.

Add to this the Desperateness of those who are made so; first, upon the Score of their Suffering for Religion; but now turn'd to *Conspire* the Destruction of that Power, by which they are oppress'd. Here it is Plots are laid, the design of which is to render Vengeance on those that have not remembred Mercy, and to ease themselves from Suffering. But let Men have Ease, and they will not Plot the destruction of that Power that they owe their Ease and Safety to. But where they, or any other shall abuse this Liberty, to the prejudice of another in Person or Estate, the Magistrate, as the common Father of the People, hath Power to Interpose, and give that Correction to the Delinquent, as is his just Demerit: To which every Party, except the Guilty, will say *Amen*, and this is to do by them, not as they do by Protestants, but as they ought to do.

That the *Episcopalian* should be Persecuted, because the first Reform from Popery, was to Presbitery, in *Scotland*, is so unreasonable, that nothing of Religion is to be seen in it, unless you will call a Mad Fiery Zeal Religion. The Dismal and Tragical Story we have upon Record, of the Madness of that People, since the last Revolution in that Kingdom, as well as in the unhappy Civil Wars at home in *England*, are so many, and so black, that it becomes highly necessary, that the *Episcopalian*, who is now the National Church in *England*, lay a good

good Foundation for time to come: Since what hath been, may be. For no Man in his Senses can think a Church governed by Bishops is such a Heresie as deserves that Evil Treatment they have had for that only Reason: Nor are the 39 *Articles* so Remote from Christianity, nor the Discipline of the Church of *England* so void of Defence, that for believing the one, and practising the other, they should be exposed to Sufferings, when the Government is in other Hands: Let the Errors be what they will, they hold or profess, (since no Body but themselves are the worse for them) 'tis Unreasonable and Irreligious for the *Presbyterian* to Persecute them, as in *Scotland*.

Nor can it be thought Reasonable or Religious, that the *Presbyterian* and *Independent*, &c. should be obliged to go to hear *Common-Prayer*, when themselves, in their own Opinion, have a more Lively Way of Worship. And if the Elders of those Churches take the same Care, that a Bishop in the Church of *England* is obliged to, (*viz.*) See that the Ministers feed the Flock with good Doctrines, tending to Peace, Holiness, and good Examples amongst Men, what Reason hath the Church of *England* to be angry, because they do not go all to one Place, since both aim at one thing (*viz.*) The Promotion of Religion in General, and the Peace of the Nation.

Again, What harm can the *Anabaptist*, by his Water-Dispensation, do? He may by his zealous and strict Living, and laborious Preaching, Influence many to the reforming their
Lives

Lives and Manners; if not, to the thorough Renovation of their Mind: Nor can his reclude private Life be any Prejudice to the State, since there are Hands enough besides to be employed. If he has any Principles that are either Inconsistent with Religion or Government, so long as he keeps them to himself, no Body is the worse for them besides himself: But when it appears otherwise, 'tis time enough then to punish: For 'tis both Irreligious and Unreasonable to punish Men for what *we only suppose they will do.*

Nor can the *Quaker* be left as a Sacrifice to any other Party, with Reason, or Religion, because of his Singularity; since he pretends as much Conscience as any of the rest, and ventures to come to the Test of Holy Scripture with the most Orthodox: But let his Errors be what they will (for 'tis our Unhappiness, that we are apt to think well of our own, and too meanly of our Neighbours) notwithstanding his Hat lies in the way, we never found him to give the Magistrate any Trouble, unless it was when forc'd before him, about his Religion; which he cannot help: If he is mistaken, none will suffer for that mistake but himself: And he is assured also, that one mistake is not like to be corrected by another. But all those he hath separated from, dare not pretend to be free from Mistakes, even in the best part of their Religion: And since the highest is upon Supposition and Conjecture, 'tis the more unreasonable to oblige Conformity. But that the *Quaker* is for promotion of the design
of

of Religion (*viz.*) *Holiness* is undeniable; if he carries it too far, 'tis an Error of the Right Hand, and his Zeal ought to be cherish'd by the common Father of the People; since all his Profelytes ease the Magistrate of that trouble, People of greater Liberty bring upon him.

Add to this his Industry; for as upon the Principles of his Religion he is prohibited the Diversions of Humane Life, which others esteem Lawful; so 'tis certain the Mind of Man must be diverted with something: And therefore he, by turning *Quaker*, turneth the Stream of his Diversion to good Husbandry, as Planting, Improving Land, keeping the Poor at work, &c. And for Trade, 'tis demonstrable, beyond Contradiction, that he is not one of the least, or most useless, both in City and Country: Nor is he one of the least Benefactors to the Government.

Let every Man then be encouraged to Sow, to Plant, to learn Trades, to improve his Stock and Capacity for his own, for his Posterity's, and for the Nation's Good, by an intire Liberty of Conscience, that no Man may suffer in Body or Estate, for the Errors, or supposed Errors of his Mind, and that only in things relating to another World: And so shall the Civil Magistrate have great Peace, and the People have that Tranquility that attends sitting under their own Vine, where none can make them afraid.

To Conclude, he that is born Heir to an Estate, is not Heir because he is of such a Church, but because he is his Father's Son: And

And if his Inclination, Education or Judgment, lead him out of the National Road to work out his own Salvation, 'tis very unreasonable, as well as contrary to the Fundamental Laws of the Land, that he should therefore lose his Birthright. (Nevertheless, as the *Papists* cannot be said to be true Subjects of this Kingdom, because of their Subjection to the *Pope, &c.* And our Legislators has for Reasons of State thought fit to Enact the contrary. I confess 'tis but reasonable for them to Renounce their Foreign Yoak, before they are Intituled to the Privileges of other Subjects.)

And indeed great pitty it is, that all Parties are not hearty herein; for none knows but that those that are otherwise minded, are making Rods for themselves or Posterity, to be whipt withal. But leave Conscience Uncramp'd, and by this means, the Civil Magistrate will always be Umpire between the several Parties that are under his Government, for as he protects all, so all will fly to him as to their Common Sanctuary, where the Laws will decide all Controversies, or Disputes, that may arise. And if the Civil Authority is pleased to make one Party as the Eldest Son; that Elder may not have Power to spoil the Younger. For this Reason I Conceive with Submission, that *Holland* has given us an Excellent Example; in which, tho' they have no National Church, as here in *England*, yet the Magistrate gives a preference as he pleaseth, and therefore takes care to maintain what he so prefers, out of the Common Stock, which is a Just and Reasonable

Reasonable way, and by that means all Parties contribute to the upholding what the Magistrate is willing to prefer; and here is no Imposition upon those that do not think, as the Magistrate thinks; nor is *A. B.* compell'd to pay *C. D.* for what *A. B.* thinks were better let alone; But *A. B.* is obliged to render to *Cesar*, what is *Cesar's* (*viz.*) Taxes, Tribute, &c. and if *Cesar* will out of that Common Stock, maintain that Man or Ministry that he prefers, he ought not to be disobeyed; for there are perhaps many Thousands of People under his Care, who have not the Discretion, no more than Children, to choose for themselves.

And therefore 'tis but reasonable, the Magistrate should provide for them that labour to Instruct the People in Religion and good Manners, over whom, in chief, the Magistrate himself is over-seeer.

5thly, That Morality may be encouraged, since it is so great a part of Religion, that without it none can be Religious.

Were the foregoing Propositions well considered, there would be the less need to say much upon this Head, since it would be for the most part *allum agere*; for let but the Immoralist, the Ambitious, the Tenacious, the Persecutor be discouraged; in short, let Vice be under the Displeasure and Correction of the Civil Magistrate, and Virtue or Morality will naturally be encouraged. The encouragement that is here intreated is, that no Man that is a Just, a Temperate and Honest Man, that keeps him-

self clear of those Sins, that shut Men out of
 the Kingdom of Heaven, may be either expo-
 sed to Contempt, Scorn or Persecution; nor
 look'd upon as a common Nuisance, nor as the
 5th Wheel of a Waggon, but that he may have
 that Respect and Preference by the Govern-
 ment, that his virtuous Life hath justly meri-
 ted; for where a Man of a vicious Life shall
 have the Smiles of Authority, whilst a Man
 of better Talents, and a good Life, shall be (for
 God's sake) slighted and despised: This is an
 apparent discouragement to Morality, and
 how prejudicial that may be to the State in
 time, as well as to Youth at present, is not
 hard to determine: For Young Men will not
 apply themselves to the Study of Virtue, to
 recommend themselves for the Service of their
 Country, when they see Examples of Vice be-
 fore their Eyes under Promotion: But if Vir-
 tue were the only Qualification to advance to
 Honour, Power and Profit, and that none but
 those that were Educated in her School, should
 be intrusted with the Charge of the Nation;
 the Nobility and Gentry, as well as common
 People, would find themselves obliged to take
 care of their Posterity, to keep from every
 Vicious Path, since that leads to nothing but
 Destruction both of Body and Soul, here, and
 hereafter. True it is, many good Laws we
 have in *England*, both against Swearing, Drun-
 kennes, Whoring and Gaming, &c. now 'tis
 to no purpose to catch a Porter and make him
 pay 12*d.* for an Oath; or send a Kitchen-
 Wench to *Bridewell* for Twelve Months, for
 having

having a small Child, whilst Persons of higher Rank shall by practice repeat that every day without Censure, which these poor Persons must suffer for, though but once committed.

But to stop the growth of Impiety, and to retrieve the Nation from that Debauchery it is now fallen into; let every Man that is guilty of any manner of Debauchery or Immorality, be mark'd out as an Enemy to the Peace and Tranquility of his Country, by being rendered incapable of doing any thing for his King and Country, till he hath repented, and reformed his Life: And if this Method were begun at Court, Vertue would grow in Fashion in the City, and so should Morality be encouraged in all parts of the Country: With these things God Almighty would be well pleased, and pour out his Blessings upon us: With these things the King and his Great Counsel would find abundance of Ease, and Great Wealth, as well as Immortal Honour. With these things the City and Country would be safe, and eased of that continual Vexation and Charge, that the contrary always brings upon them; nor need we fear Foreign Strength, nor Domestick Plots, for Heaven it self would Fight for us.

True it is, that altho' every One that is a Just and Temperate Man (in short that is a Moral Man) may not be a good Man, for tho' his outside may be without blemish, his inside may be too faulty, and very unclean; yet no good Man can be so without the Moral Man's outside, nor will those lusty Believers, that

that pretend to Church Priviledges, and by Presumption (not Faith) lay claim to Promises, find their account, but themselves irreparably mistaken at last, if there be any Truth in him that said, *First make clean the inside, and the outside will be clean also.*

By outsides we are known one of another, and to one another, and by outsides we make our Judgments of each other; and if the outside is not fair, we are sure we must lay by our Reason to think the inside can be otherwise than foul, and how Consonant that is with Religion, is above declared; nor can it make any better mixture than Iron and Clay.

Let Men that have clean outsides then be commended and encouraged for Example's sake, and if they are not so, but Hypocrites, God will find them out, as he did *Ananias* and *Sapphira*.—But' sure I am, the Government will have the Advantage of that Conformity, if it be no more than Hypocrisie in the *Conformist*.

FINIS.

ERRATA.

Page 19, line 4. Read Characteristick. p. 29. l. last, r. for. p. 30. l. 1. r. for. l. 15. for so, r. &c. l. 19. r. Expression. l. 25. r. however avail. p. 61. l. 26. r. or Modern.